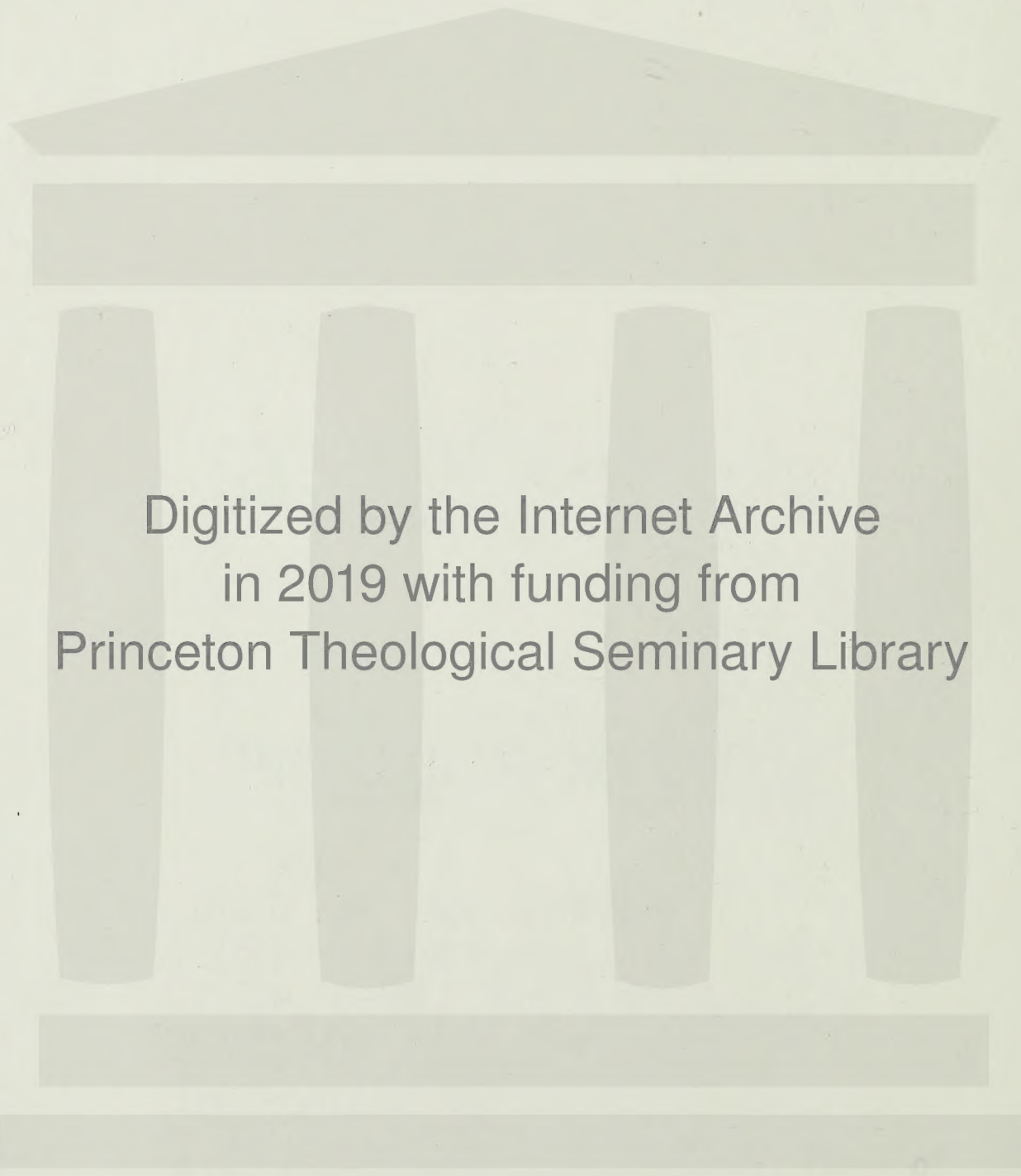


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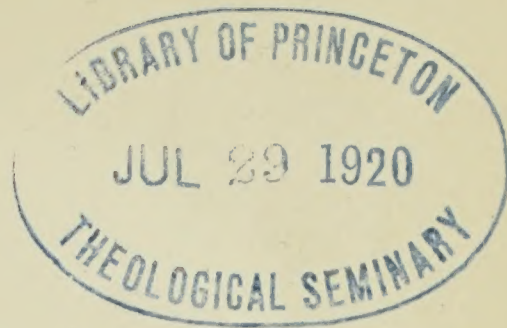
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A CATALOGUE
OF THE
SYRIAC MANUSCRIPTS



PRESERVED IN THE LIBRARY
OF THE
UNIVERSITY OF CAMBRIDGE

BY THE LATE
WILLIAM WRIGHT, LL.D.,
FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX

BY
STANLEY ARTHUR COOK, M.A.,
FELLOW OF GONVILLE AND CAIUS COLLEGE.

IN TWO VOLUMES

VOL. I

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

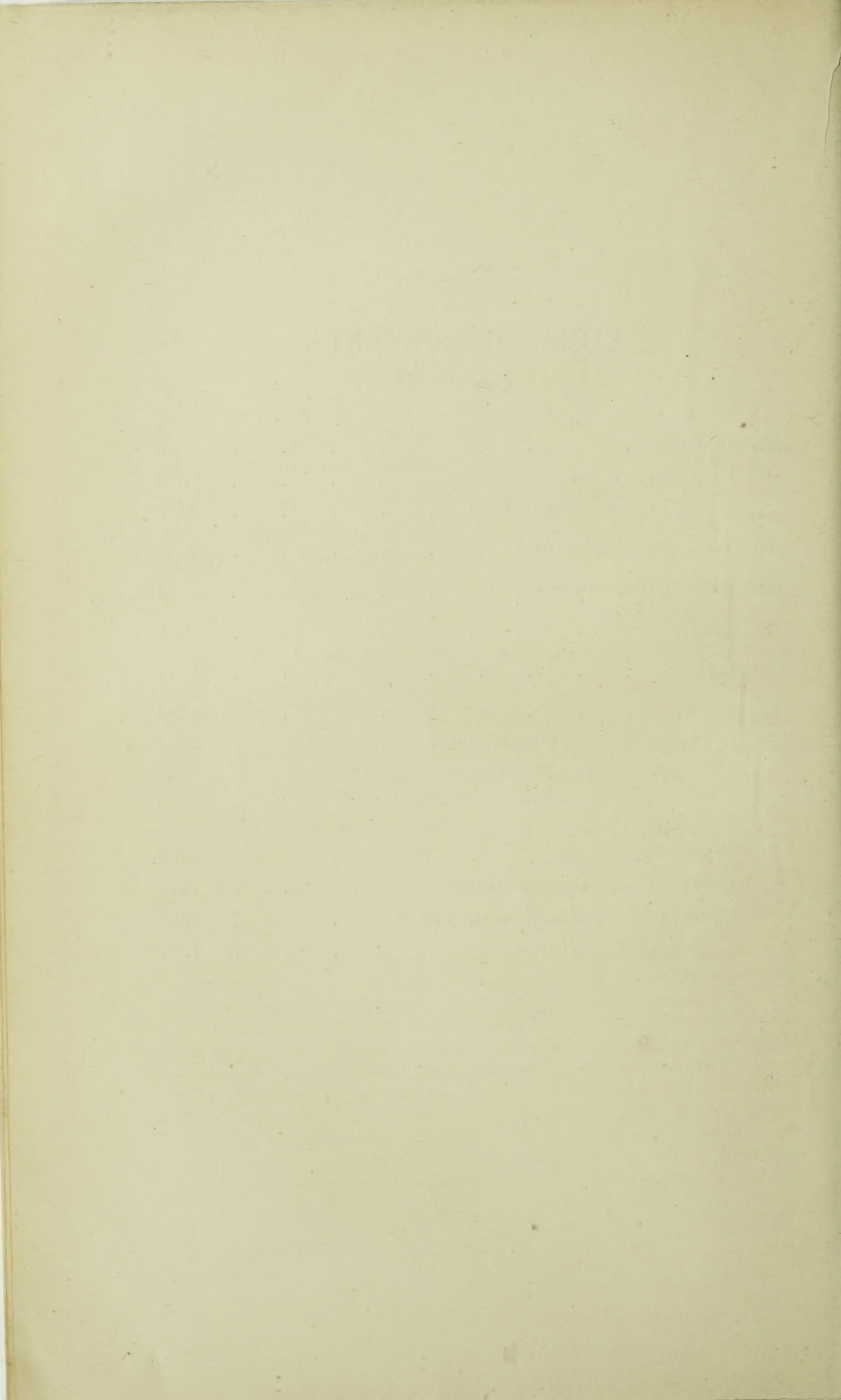
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TABLE OF CONTENTS.

	PAGE
INTRODUCTION	vii
1. ORIGIN OF THE COLLECTION	viii
2. S. INDIAN SYRIAC MSS.	xviii
ADDITIONS AND CORRECTIONS	xxix
CATALOGUE OF MANUSCRIPTS	1
APPENDIX	977
SUPPLEMENT	1247
INDEXES	1255
1. INDEX OF MANUSCRIPTS	1255
2. LIST OF DATED MANUSCRIPTS AND OF DATES MENTIONED IN THE MANUSCRIPTS	1260
3. GENERAL INDEX, INDEX OF SUBJECT-MATTER, AUTHORS, ETC.	1262
4. INDEX OF PERSONAL NAMES	1278
5. INDEX OF GEOGRAPHICAL NAMES	1283
6. SYRIAC INDEX	1287



INTRODUCTION.

ALTHOUGH the collection of Syriac manuscripts in the Cambridge University Library cannot be said to be remarkable either for its size or in general for its antiquity, it may at least claim to be fairly representative and to possess several manuscripts of the first importance. It is proposed here to give some account of the formation of this collection, and, in view of the number of Syriac manuscripts of S. Indian origin which it contains, to append a few introductory notes upon the Syriac literature of S. India generally.

It is very doubtful whether the University or any of the Colleges possessed a single Syriac MS. previous to 1632*. In this year died William Bedwell, the father of Cambridge Orientalists, who shares with the Leyden scholar Thomas van Erpe (1584—1625) the honour of opening Arabic literature. In this year, too, the first stimulus to Oriental learning in the

* Thomas James, indeed, in his *Ecloga Oxonio-Cantabrigiensis* (London, 1600), mentions among the MSS. of Corpus Christi College: "vol. 384, *Psalterium in lingua et caractere Aramaica*," but *Aramaica* is an error for *Armenica*. The mistake is repeated in Bernard, *Cat. Libr. MSS. Angl. Hibern.* (Oxford, 1697), 1652. 385: "*Psalterium in lingua et caractere Aramicis*." Le Long's statement in *Bibl. Sacra* (ed. C. F. Boerner, Leipzig, 1709), p. 177: "*Pentateuchus Syriace Cantab. Bibl. Collegii S. Benedicti, cod. 385, num. 1652 catalogi editi*" is also incorrect, as the MS., which Bernard describes in ambiguous terms (1651. 384: "*Liber valde peregrina lingua & ignotis plane caracteribus scriptus*"), is actually in Arabic. The librarian, Mr C. W. Moule, kindly informs me that both MSS. are correctly described in the College catalogue of 1722.

University was given by the foundation of the Sir Thomas Adams chair of Arabic, and the “matter and store of Bookes to encourage & cherish this new studdy” was provided by the acquisition of Van Erpe’s collection of Oriental MSS., the gift of the widow of George Villiers, Duke of Buckingham. As a full account of the acquisition of the Erpenius MSS. and a reprint of early contemporary lists of the collection have been given elsewhere*, I shall merely present some supplementary details which help to ensure the identification of the MSS., illustrate the older methods of enumeration, and in one or two cases refer to Syriac MSS. now unfortunately missing.

ERPENIUS MSS. †

Le Long, *Bibliotheca Sacra* (Leipzig, 1709), dealing with the Pēshīṭta, mentions four of the University Library manuscripts. Of these (1) Psalmi Syriacè, cod. 2489, and (2) Prophetæ majores & libri Deutero-canonici, etc., cod. 2490, correspond to nos. 50 and 51 of Bernard and Yeates‡, and to the MSS. now marked Gg. 6. 30 and Ll. 2. 4 respectively. The remaining two, though mentioned by both Bernard and Hottinger, have since disappeared.

* See Mr E. G. Browne in the *Journal of the Royal Asiatic Society*, July, 1894, pp. 417—422, and (for the reprinted University manuscript catalogue in particular) his *Catalogue of the Persian Manuscripts in the University of Cambridge* (1896), pp. xii—xxii. It is worth noting that Gg. 2. 14, Ll. 2. 4, and Gg. 3. 30 which are marked inside [lib.] 38, 75, and 76 respectively, actually occur in that order in the manuscript catalogue.

† The account of the Erpenius MSS. which George Dyer (*Privileges of the University of Cambridge*, 1824, vol. i. p. 597) claims to have given, I have been unable to trace. Montfaucon, *Bibliotheca MSS.* (Paris, 1739), t. i. p. 672, under the title “Libri Orientales Thomae Erpenii,” mentions only six MSS., none of which are Syriac.

‡ Yeates, as cited below, p. xiii. Both MSS. are mentioned by Hottinger, *Promptuarium sive Bibliotheca Orientalis* (Heidelberg, 1658), *Appendix*, pp. 24 sqq.

LE LONG.

(3) Cod. 2448: Evangelia Arabicè caractere Syro, e mss. Erpen.

(4) Cod. 2449: Psalmi Arabicè caractere Syro Kerschouni. In fronte haec inscripta leguntur: "Versio Psalmorum Arabica satis vetusta, nondum typis excusa. Ex collatione enim cum editione Psalterii Arabica Augustini Nebiensis & cum Bibliis Polyglottis constat nec Antiochenam nec Alexandrinam esse translationem. Defecit exemplum ab initio usque ad Ps. xxii. Adjectae sunt ad finem libri Pericopae variae ex Vet. Test. cum canticis juxta LXX. Interpretes."

HOTTINGER.

Quatuor Evangelia Arabicè sed caractere Syro in quarto.

Liber Psalmorum Arabicè sed caractere Syro, est liberior et sese diffundens plusculum in quarto.

BERNARD.

2448. 9. Quatuor Evangelia caractere Syro.

2449. 10. Psalmi Davidis caractere Syro.

The class-mark of the lost Kārshūnī Gospels is probably Dd. 15. 1 *a*, which is known to have been missing at all events since 1775. The printed list appended to Vossius' funeral oration on Erpenius mentions a MS.: "Quatuor Evangelia Arabice, sed caractere Syro, in 4." This is no doubt the manuscript in question, and may be the same, also, as the "Testamentum Nouum Arabicum" (A. γ. 1) of the contemporary University manuscript catalogue (see E. G. Browne, *Persian Catalogue*, p. xviii).

Of the Kārshūnī Psalter no trace can now be found, in spite of Le Long's comparatively full description. Hottinger appears to have derived his description of the missing Psalter from Vossius, and we may, in all probability, identify it with A. γ. 22* in the manuscript catalogue. It is therefore impossible

* Gg. 6. 30, with which A. γ. 22 is doubtfully identified (*Pers. Cat.*, *loc. cit.*), is Syriac in language as well as in character.

to identify it with another Kārshūnī Psalter (Ll. 6. 12), which is described under the old class-mark A. γ. 33*, and on the fly-leaf of the MS. itself (see below, p. 1033) in almost identical terms.

No doubt can be attached to the identification of Dd. 10. 9, and Mm. 4. 18 (the lexicons of Ebdochus and Bar Bahlūl). The former is mentioned by Bernard (item 2491. 52) and Hottinger, who follow the contemporary lists in writing Elidoc[us] for Ebdochus, an error found on the fly-leaf of the MS. itself (see below, p. 996). As for Mm. 4. 18 it can scarcely be any other MS. of Bar Bahlūl that Edmund Castell used in the preparation of his Lexicon; Hottinger expressly states that it belonged to the collection of Erpenius (see below, p. 1036)†. Finally, there remain three MSS. in the contemporary manuscript catalogue. These can now be identified without much difficulty, although their description in the printed lists of Vossius and Hottinger (couched in identical terms) is somewhat ambiguous:

VOSSIUS AND HOTTINGER.	MS. CATALOGUE‡.	
(1) Liber theologicus in folio.	Syriaca Miscell. etc.	Gg. 3. 30, size of leaf about 10 in. by 7½.
(2) Alius sed mutilus in quarto.	Liber medicinae Syriacè mutilus.	Gg. 2. 14, 367 leaves, size of leaf 9½ in. by 6½.
(3) Liber philosophicus ingens volumen & antiquum ac elegantissime scriptum in quatto (sic). [Bernard: 2493. 54, Liber philosophicus volumine ingenti.]	Liber philosophicus et astrologicus characteribus Syriacis.	Mm. 6. 29, 151 leaves, size of leaf, 6¾ in. by 5.

* *Persian Catalogue*, p. xxi.

† Reference is made to the MS. in Walton's letters to Lightfoot (Lightfoot's works, ed. Pitman, London, 1824, vol. xiii. p. 354 sq.). It is probably also the "MS. Syriac Lexicon which Mr Wheelock had with him when he died" (see his letter of the 27th April, 1655). Bernard's description "2492. 53. *Isa bar Bahlul, Dictionarium Syrum & Arabicum*" may have misled Gesenius, see Duval, *La Littérature Syriacque* (Paris, 1899), p. 303, n. 2.

‡ *Persian Catalogue*, pp. xxi. and xvii.

The identifications in the second and third columns are practically certain, but those of the first and second are conjectural, and rest chiefly upon the agreement in the use of such terms as 'mutilus' and 'liber philosophicus.' But Mm. 6. 29 can scarcely be styled an 'ingens volumen'; such a description suits Gg. 2. 14, and rather than assume that we have here a reference to some MS. now lost, it is preferable to transpose the second and third items in the first column.

There seem to be no reliable traces of any other missing Erpenius Syriac MS. *, and we may conclude that, of an original nucleus of ten presented to the Library, two have been lost between the years 1708 (date of Le Long, *Bibl. Sac.*) and 1775 (Dd. 15. 1 *a* known to be missing). We may at all events trust that the lost MSS. can be spared more readily than, e.g. Gg. 2. 14, which restores some lost Syriac writings of Jacob bar Šalībī and Nicolaus Damascenus, or the Psalter, Gg. 6. 30, which Van Erpe seems to have used for his edition of the Psalter †, or Ll. 2. 4, a fine Biblical MS. of the xiith cent., one of the three MSS. collated for Walton's Polyglot ‡. Of the influence of the

* The mention of "Erpenius's Pentateuch with the Prophets, in ms." among the books which Castell left to Bishop Compton (Nichols, *Lit. Anecd.*, vol. iv. p. 28 sq., London, 1812) appears to rest upon a misunderstanding of his testament (cp. Brit. Mus., no. 22905, f. 99: *Erpenij Psalterium Syriacum; Erpenij N. Testamentum Arab.; Erpenij pentateuchum; prophetas majores et minores in Arabic. MSS. Seldeni, MSS. 4^o*). Castell left no Syriac MSS. of his own.

† Erpenius used two MSS.; one was brought from the East by Joannes Borelius, the other "ego quoque inde sum nactus." No light is thrown on this or on any other of his Syriac MSS. by his letters to Casaubon (see especially the originals in the British Museum, Burney 364, pp. 20 sqq.), or by his correspondence as published by Houtsma in the *Verhandelingen d. Koninklijke Akademie* (Amsterdam, 1886), pp. 1—116. It may be added that Gg. 6. 30 is evidently the Cambridge Syriac Psalter which J. Viccars claims to have used in his *Decapla in Psalmos* (London, 1655).

‡ Some of the results of this collation are published in vol. vi. of the Polyglot, where the date of the MS. is erroneously given as 1066 (the mistake is repeated in Cornill's *Ezekiel*, p. 138). The error is corrected in the *Addenda*, p. 49. Walton's description of the MS. (*Prol.* chap. xiii, sect. 8): "prophetas

acquisition of the Erpenius MSS. upon Cambridge Oriental studies of the xviiith century this is not the place to speak, but I cannot refrain from expressing the conviction that it is largely to this collection of Syriac MSS.—small though it was—that the University owed her Syriac scholars Herbert Thorndyke, Edmund Castell, Thomas Hyde, not to mention William Alabaster and William Beveridge.

MOORE MSS.

With the somewhat doubtful exception of the Huntington MSS., to be noticed presently, no other Syriac MSS. were acquired until 1715 when King George I. presented to the University the library of John Moore, Bishop of Ely*. Of all Moore's MSS. (nearly 1800 in number) only two appear to have been Syriac. The most important of these is Ff. 2. 15†, containing the Acts and Epistles, one of the MSS. which Lee consulted in the preparation of his N.T. Bernard also mentions among Moore's MSS. "644, Lexicon Syriacum pro Novo Test. Graece explicatum, additis locis ubi tales voces occurrunt, authore (ut videtur) D. Buncle‡, 8vo.," and "649, fasciculus chartarum ubi

maiores et libros omnes qui vulgo Apocryphi dicuntur nobis exhibuit" is hardly accurate.

* See *Persian Catalogue*, p. xxvi.

† Item 9805. 619 in Bernard's catalogue; cp. below, p. 1008. Le Long's statement in *Bibl. Sacra* (Paris, 1723), vol. i. p. 101 (B), appears to have arisen from a confusion with the Oxford ms. Or. 119.

‡ This is probably the Buncle to whom Castell refers in his *Lexicon* (*Pref.* to edition of 1669): "ms. Arabicum librorum historicorum Jos. Jud. Sam. mihi à Doctiss. viro D. Buncle benigne communicatum" (see the list of abbreviations s. Bc, where "etc." is added after "Sam."). This ms., too, seems to have passed into Moore's possession (cp. Bernard, no. 9825. 639: "Liber Josuæ, Judicum, Ruth & Samuelis, arab. 4to."), and is now in the University Library (Kk. 6. 3). Buncle is conceivably the "Buncley" from whom Moore acquired the Greek ms. Ll. 2. 13 (Gregory, *Textkritik d. N.T.* vol. i. p. 145).

calendarium Arabicum literis Syriacis. 4to." No. 644 (now among the Adversaria, Kk. 6. 11) is, as a later hand has remarked on the fly-leaf, really the work of Arnold de Boot (died 1650), and was compiled in the year 1628. A fragment of no. 649 may survive in Add. 2057¹ (p. 1199 below).

HUNTINGTON MSS.

It was probably at the end of the xviiith or beginning of the xviiiith cent. that the Library became possessed of three MSS. belonging to Robert Huntington (1637—1701):—Dd. 3. 8, Dd. 10. 10 (= Hunt. 36) and Dd. 15. 2 (= Hunt. 58). Dd. 3. 8¹ is the second half of the Ecclesiastical history of Barhebraeus, the first half of which is at the Bodleian (Hunt. 52); the remaining two consist of various homilies, etc., in Kārshūnī. With these exceptions all Huntington's MSS. found their way to Oxford*.

BUCHANAN COLLECTION.

The next acquisition (probably in the year 1809) was the collection of Oriental MSS. presented by the Rev. Claude Buchanan, the results of his researches in South India in 1806—7. A large number of these are Syriac and are distinguished by the class-mark Oo. 1†. Thomas Yeates spent two years arranging and collating the Hebrew and Syriac MSS., and published a brief account‡ with short descriptions of the

* How the above three MSS. reached Cambridge is unknown. Mr A. E. Cowley informs me that Hunt. 36, 52, and 58 were in the collection purchased by the Bodleian from Huntington in 1693. Whether Dd. 3. 8¹ (the *second* half of the history) was included in the original purchase is uncertain. The eighteen leaves which are described under Dd. 3. 8² should have been bound up with Dd. 3. 8¹; see below, pp. 980, 986.

† The Syriac ms. Add. 272, however, belongs also to this collection.

‡ *Collation of an Indian copy of the Hebrew Pentateuch with preliminary remarks containing an exact description of the MS. and a notice of some others*

style, e.g. "no. 7 (= Oo. 1. 7) ...Mesopotamian," "no. 25 (= Oo. 1. 25) ...Antiochian 4to." A rather fuller list of the MSS. was printed by George Dyer in the *Classical Journal*, vol. xvii. p. 186 sq., xviii. pp. 95, 251 sq. (1818), reprinted with additions in his *Privileges of the Univ. of Cambridge*," vol. i., pp. 585 sqq. As regards the provenience of these MSS. we can scarcely go beyond the printed note in each MS. which states that it was found in one of the Churches of the Syrian Christians of Travancore in S. India in 1806. Buchanan, however, in a letter to Dr Jowett (dated June 6th, 1809) says: "all the old Syrian MSS. were found among the Syrian Christians in the interior of Travancore near the mountains. All the printed Syriac books, and a few MSS. of modern date, were found among the Romish-Syrian churches on the sea-shore of Travancore and Cochin." As a matter of fact Oo. 1. 1, 2 is the only Buchanan MS., of whose precise origin we are certain (see p. 1044).

For the rest, the following supplementary details may be useful*. Writing from Sooksagur (24th Oct., 1805) Buchanan speaks of the "valuable Syriac volumes" which he had met with on his journey thither. From Tranquebar (25th Aug., 1806) he passed to Tanjore, Trichinopoly, Madeira, Tinnavelly and Ceylon; Travancore and Trivanduram (19th Oct.). Thence to Mavelycar, Chinganor (the *Heb. and Syr.*) collected by the Rev. Claudius Buchanan (Cambridge, 1812). Some of the results of Yeates's studies have been worked into his *Indian Church History* (London, 1818, containing some "genuine and select translations of many original pieces"). His earliest notices appeared in the *Christian Observer*, vols. ix. x. (1810—11); for the Buchanan Bible see further, *ib.* vol. vi. pp. 751 sqq. (1807), vol. xi. pp. 105 sqq. (1812), and the references on p. 1044 below, second note. There is also a contemporary ms. catalogue of the Buchanan MSS. and printed books in the University Library (Nn. 6. 45, vol. ii.). It contains an account of the contents of the Syriac MSS. (pp. 20—55), with translations of the subscriptions, etc. The description of the Buchanan Bible alone extends from p. 20 to p. 43. The only Syriac MS. which is omitted is Add. 272.

* See Buchanan's *Christian Researches in Asia* (London, 1811) and Pearson's *Memoirs* (below, p. 1044, note). The dates are from the letters themselves. The original spelling is here retained.

reputed extreme limit of Roman-Catholic influence), Calicherry, Puttencow, Maraman, Colancherry and Ranniel; writing from the last-mentioned place (12th Nov.) Buchanan says he has been able to obtain some MSS. Next follow Nerenam, Mavelycar, Aleppe, and the Romish churches of Changanacherry, Pulingunne, Candenad and Udiamper (i.e. Diamper). At Cochin he examined several "Syriac and Syro-Chaldaic MSS." Thence he visited Cranganore, Paroor, and Verapoli, where he found a library, many of the books in which were marked "Liber hereticus prohibitus*." Finally at Angamale he found "a good many valuable manuscripts."

S.P.C.K. COLLECTION.

The next important acquisition was due to the liberality of the Society for Promoting Christian Knowledge, which, in 1887, presented to the University the MSS. which had been collected for them in 1842—4 by the Rev. George Percy Badger in the course of his mission through Mesopotamia and Kurdistan†. In 1886 Professor Wright was asked to examine these MSS., and "on his report of the importance of the collection (embracing as it does a representative series of Nestorian and other Syriac works in good and often old copies such as no traveller of the present day could hope to bring together), and of the advantage which would accrue to scholarship by its being made more generally known and accessible, the Society very generously resolved 'that the MSS. should be handed over to the University Library of Cambridge as a free gift‡.'"

The class-marks of the MSS. described in this catalogue are Add. 1962—2023, and (Kārshūnī and Arabic MSS.) Add.

* Cp. Oo. 1. 29, pp. 1108 sq. below.

† See his *Nestorians and their Rituals*, vol. ii. p. 13 (London, 1852). For references to manuscripts cp. further, vol. i. pp. xv, 53, 81, 102, 136 n, 150, 201 sq., 238, 330, 359, 377 sq., vol. ii. pp. 8, 12.

‡ See the Report of the Library Syndicate in the *University Reporter* for 25th January, 1887.

2024—2026*, 3275—3294. They include a fair number of the works of Barhebraeus (Add. 2003—2012, 3275—3277), and several other MSS. of considerable importance, e.g. Add. 1968 (Nest. N.T. of xith cent.), 1971 (Moses bar Kēphā on the Gospel of S. John), 1972 (Dionysius bar Ṣalībī on the O.T.), 1999 (works of John Sābhā, Dālyāyā), 2000 (the “Causa omnium Causarum”), 2023 (Ecclesiastical Canons, xiiiith cent.), etc.†

MISCELLANEOUS MSS.

As regards the remaining MSS., Add. 272 and 285³²⁻³⁵ are of S. Indian origin. For the former, see above, p. xiii, n. †.

Add. 1155 a Neo-Syriac Lexicon, acquired from the Rev. S. S. Mitchell, Rome, 1875.

Add. 1166 from La Ferté's sale (May, 1873).

Add. 1167, once the property of Dr A. Clarke, a MS. of S. Indian origin.

For Add. 1700, containing the Harklensian N.T. and the two Epistles of S. Clement to the Corinthians, see below, p. 16.

For Add. 1852, see below, p. 1122.

Adds. 1854—7 Jacobite Liturgical MSS. of S. Indian origin, presented by the late Bishop Speechly (Aug. 1878).

Adds. 1865—6 from the Bragge sale (1876, lots 170 and 284).

Adds. 1882—4, Tischendorf fragments (cp. *Muḥammadan Hand-list*, p. 351).

Adds. 1903 and 1904 (the latter is a transcript of a MS. of the Harklensian Gospels), purchased from the widow of Prof. H. Petermann.

* For Adds. 2024—2026 see the Supplement (pp. 1247—1253). For other (Arabic) mss. belonging to this collection, see Mr E. G. Browne, *Hand-list of Muḥammadan MSS.*, nos. 1535—1540 (Adds. 2027—2030).

† These MSS. together with Add. 2034—2052 resemble generally the more recent acquisitions in the British Museum. See Rev. G. Margoliouth, *Descriptive List of Syriac and Karshuni MSS. in the British Museum acquired since 1873* (London, 1899), p. iii sq.

Adds. 2810—2822, purchased through Prof. Wright (1888).

Add. 2879 bought from F. A. S. Stern, Esq. (1886).

Adds. 2880—2, 2884—6 bought at Yabrūd by Dr. W. Wright of Damascus.

Adds. 2887—9, 2903, 2919, 3086, 3087 formerly in the possession of Dr Badger. The last two form part of the W. Robertson Smith donation.

Adds. 2917—18, presented by the Rev. G. Phillips, D.D., President of Queens' College.

Add. 2973 presented by the Rev. G. M. Rae, D.D., formerly of Madras (February, 1887), a Syriac liturgy from S. India.

Add. 2989 purchased from the Rev. Greville T. Chester.

Adds. 3174—5 bequeathed by Prof. W. Robertson Smith. (Add. 3174 formerly belonged to Prof. Wright; on an earlier possessor of Add. 3175 see p. 1234.) The former is an abridgment of Bar 'Alī, the latter is a fine MS. containing the Syriac translation of a number of S. Basil's homilies.

Adds. 3218, 3224, and 3269 from the late Prof. Bensly; the last two were formerly in the possession of John Lee of Hartwell*.

Adds. 3514, 3538, and Or. 11 bought from I. E. Gejou, Paris.

Add. 3745 recently classed. No record of acquisition.

The class-marks 2034—2077 inclusive require a word of explanation. The first nineteen (2034—2052) are MSS. of E. Syrian origin purchased by Prof. Bensly in 1891. Adds. 2053—2058, fragments, mostly of modern date, are all of unknown origin, and the remainder (2059—2077) are fly-leaves and other fragments from the bindings of MSS. in the S.P.C.K. collection †.

* See below, pp. 1235 sqq., and cp. Land, *Anecdota Syriaca*, t. i. p. 87 sq.

† The present writer desires to emphasize this last fact, since it is improbable that the heterogeneous mass of leaves and fragments through which he has waded have in all cases been sorted successfully. This is one of the many instances in which the loss of Dr Wright's unequalled experience will be seriously felt.

S. INDIAN SYRIAC MSS.

Since it will have been observed that a noteworthy feature of the Cambridge collection is the comparatively large number of Syriac MSS. from S. India, it may be useful to add a few general statements relating to these and other Syriac MSS. of similar origin. The whole subject, it is true, is closely bound up with the history of the Nestorian church in India, but it would be undesirable here to enter into any discussion, however brief, of its origin*.

In the first place it is to be regretted that none of the S. Indian Syriac MSS. are of an age which our knowledge of early Nestorian missionary enterprise would have led us to expect. The oldest specimen of Syriac east of Persia is the famous Chinese and Syriac tablet of the year 781 A.D. discovered at Si-ngan-fu in 1625†. [From China, also, comes the copy of an Estrangēlā Biblical MS. mentioned by de Sacy (*Journal des*

* The literature of the subject is extensive, and to some extent uncritical. The following works are among the best: Paulinus a S. Bartholomaeo, *India Orientalis Christiana* (Rome, 1794), W. Germann, *Die Kirche der Thomaschristen* (Gütersloh, 1877), and especially G. M. Rae, *The Syrian Church in India* (Edinburgh, 1892). For the bibliography in general, see A. C. Burnell, *A tentative list of Books and some MSS. relating to the history of the Portuguese in India Proper* (privately printed, Mangalore, 1880).

† It is the subject of a monograph by Henri Havret, S. J.: "La Stèle Chrétienne de Singan-fou," in the *Variétés Sinologiques*, xii., where full bibliographical details are given; see also Lidzbarski, *Nordsemit. Epigr.* p. 499 (Weimar, 1898). There is a copy of the inscription in Yule's *Book of Ser Marco Polo* (2nd ed., London, 1875), vol. ii. p. 21 sqq. For a criticism of Assemani's readings of the Syriac (*B. O. t. iii. ii. pp. dxlii. sqq.*), see I. H. Hall in the *Journal of the American Oriental Society*, vol. xiii. pp. lxxiv. sqq., and in the *Amer. Journ. of Sem. Lang.* vol. xii., pp. 118 sqq.

Savants, 1825, p. 670 *n.*), a description of which he has given in *Notices et Extraits des MSS.*, t. xii. pp. 277—286 (1831).] On the other hand it would appear that the oldest dated Syriac MSS. from S. India are of the xvith cent., viz. the Vatican MSS. (Assemani, *C.B.V.*), no. xvii. dated A.D. 1510, and nos. ii.—iv. xlv., lxxxv., lxxxviii., cxxviii. ranging from 1556 to 1562 A.D.* The earliest dated MSS. in the Cambridge collection are Oo. 1. 7, and Oo. 1. 15 of 1682 and 1691 respectively. Of the six Paris MSS. (Zotenberg, nos. 24, 25, 92, 186, 187 and 280)† the oldest is no. 187, dated 1689. At the Bodleian, Oxford, it would seem that the oldest MSS. are the recently acquired MS. Syr. e. 5 and 6; the latter (containing the Pauline Epistles, James, 1 Peter and 1 John) is dated A.D. 1734, the former is of about the same date, perhaps a little later‡. In addition to these, Or. 628 and parts of Or. 623 (Payne Smith, *Cat.* nos. 200 and 36) belong to the xviiiith cent., the rest (Or. 624—626, 631, 655, 666 and 667) are later. There are no S. Indian Syriac MSS. at the British Museum (Add. 21,454, does not belong to this category; see Wright, *Cat.*, p. 1167). Finally, at Leyden there are a few MSS. to be noticed, viz.: de Goeje (*Catalogus Codicum Orientalium*, 1873), nos. mmcccxlix—mmccclii [Cod. 1204, 1212—1215]§. On the other hand, de Goeje, no. mmcccxlv. [Cod. Heb. Scal. 18], from which Ludwig de Dieu printed the Syriac Apocalypse in 1627, by the Indian scribe

* The energetic bishop Joseph (see *Ass. B. O.* t. iii. ii. p. clxv. sq.), the copyist of nos. xlv., lxxxviii., cxxviii., is probably responsible also for nos. xlvi., lxii. and lxv., which are therefore of S. Indian origin also.

† No. 92 (=Suppl. 12) is cited on the authority of Renan, *Hist. des Lang. Sém.*, 4th ed., p. 288, n. 6.

‡ I am indebted to Mr A. E. Cowley of the Bodleian Library for the notices of these two MSS.

§ The Syriac portion of cod. 1213—14 [no. mmcccli.], a native history of the Syrians of Malabar, has been edited by Land, *Anecdota*, t. i., pp. 24—30 (Syriac text), 123—127 (cp. also p. 7 sq., 179 sqq.). Oxford Or. 667, f. 21 sqq. is similar.

Caspar, is not necessarily of S. Indian origin. Caspar seems to have been simply one of the transcribers employed by the Propaganda*.

As regards the class of literature represented in these MSS. it is needless to say that it is almost wholly Nestorian†. Biblical (including the Apocrypha and lectionaries), liturgical, and homiletical MSS. predominate. Grammar is represented in Oxf. Or. 667, history in Oxf. Or. 667, and Leyden, 1213—14; canons (of 'Abhd-īshō') in Vat. cxxviii. and Oo. 1. 11 (19); there are a few selections of various kinds in Camb. Oo. 1. 11; 15, and 29. It may be added that Camb. Oo. 1. 9, and Vat. lxii., lxxxv. contain services according to the usage of Mosul.

If, now, we may assume that Cosmas (first half of the sixth cent.), is the earliest reliable witness for the existence of the Syrian church in S. India‡, it would appear at first sight remarkable that the oldest MS. of known date (Vat. xvii., A.D. 1510) is almost exactly a thousand years later. A possible explanation, however, lies at hand.

The fortunes of S. Indian Syriac literature are bound up with the establishment of Roman Catholicism in that country, the foundation of which was probably laid in the missionary journey of Jordanus in the first half of the fourteenth century§. Papal authority was at the height of its power in the xvth

* On this scribe see generally Uhlius, *Thesauri Epistolici Lacroziani*, t. i., p. 19 sq. (Leipzig, 1742); Michaelis, *Introd. to the N. T.* (translated by Marsh), vol. ii., pt. 2, p. 560 sq.; Tregelles, *Introduction*, p. 28 (corrected by Le Long, *Bibl. Sac.* t. i., p. 191); cp. also the ms. in the Hunterian Library, Glasgow, cited by T. H. Weir, (*Journ. Roy. As. Soc.*, 1899, p. 755). A Caspar of Cyprus, a Maronite, was the copyist of Vat. no. cc., and is thus described by Assemani: "unus e primis collegii Maron. in Urbe a Gregorio XIII. Pont. Max. anno 1584 fundati alumnis."

† Among the Jacobite mss. are the Oxford, Or. 626, and a few in the Cambridge collection, cp. below, p. xxi. They are wholly biblical and liturgical.

‡ G. M. Rae. *op. cit.*, pp. 114—118.

§ *Op. cit.*, pp. 187—194.

cent. and culminated in the Synod of Diamper in 1599. Thenceforth it gradually waned, and in 1653 the Syrians revolted, some returning to their original rites, whilst others remained Romish-Syrians. Ten years later the Dutch gained supremacy; and finally in 1665 the Syrian community acknowledged as their head Gregory, the Jacobite metropolitan of Jerusalem. This year constitutes the *terminus a quo* for the arrival in India of such Cambridge Jacobite MSS. as Oo. 1. 1, 2; Oo. 1. 13; and Add. 272. The Synod of 1599, to which we have just referred, is of more importance for our present purpose inasmuch as it provides a criterion for undated Nestorian MSS., and at the same time probably accounts for the poverty of the Indian Syriac literature and the absence of really old MSS.

The main object of the Synod of Diamper* was to stamp out Nestorianism and enforce Roman Catholicism. With this object a careful examination was made of all the extant writings, and those which taught the heresy of Nestorius, or spoke against the Virgin, or suggested an early rivalry between S. Peter and S. Thomas (the patron saint of the S. Indian Syrians), or were opposed in any way whatsoever to the teaching of Rome were condemned to be burnt. This was actually done at Angamale, Chinganor, and elsewhere. Exceptions were made in the case of the Bible (see below, p. xxiii), and such office-books as the *Hūdhrā*, *Gazzā*, etc., which were ordered to be purged by the erasure of all Nestorian names and by being amended generally in accordance with the edicts of the Synod†.

* On the edicts of the Synod of Diamper (Udiamper) see in addition to the works cited above, page xviii, note *, Geddes, *History of the Church of Malabar* (London, 1694); J. F. Raulin, *Historia Ecclesiæ Malabaricæ* (Rome, 1745); and G. B. Howard, *The Christians of S. Thomas and their Liturgies* (Oxford, 1864), pp. 36 sqq. Howard's ms. of the liturgies is now in the Bodleian Library, Oxford, ms. Syr. e. 5.

† For illustrations of the alterations see Geddes, *op. cit.*, pp. 151, 189, 231 sqq., 362. Examples of these erasures are to be found in Oo. 1. 22.

Fortunately the edicts of the Synod give us some idea of the writings which were burnt*. Among them are mentioned :

The infancy of our Saviour, or the History of our Lady†; the Book of John Barialdon (Bar Khaldon)‡; the Book of the Fathers§; the Procession of the Holy Spirit; the Book of the Pearl (‘Abhd-īshō’); Maclamatâs (i.e. Makāmât, ‘Abhd-īshō’'s Book of Paradise); a Life of Abba Isaiah (which anathematized Cyril of Alexandria); the Book of Synods (with a forged letter of Pope Caius); the Book of Timothy the Patriarch||; the Letter which came down from Heaven, called also the Letter of the Lord’s Day¶; the Uguard or “Rose” (the *Wardā* ?); the Camiz (the *Khāmīs* ?); an exposition of the Gospels wherein it is stated that 1 John and James are not the work of the Apostles whose names they bear and are therefore uncanonical**; the Book of Rabban Hormizd the Martyr; the Letter of Mār Narsai (against the doctrine that Mary is the Mother of God); a book after the manner of the *Flos Sanctorum*, containing the lives of over a hundred Nestorians—many of them current separately; and astrological and kindred works, including the Book of Lots, and one called Parsiman††.

It may be added that other allusions to the literature of the Syrians are made by Ramusio (1554) and Paulinus à S. Bartholomæo

* It is doubtful whether the list referred to in Uhlius, *op. cit.*, t. iii., p. 203 was derived from any other source.

† Cp. Uhlius, *op. cit.*, t. iii., p. 128 sq.

‡ Perhaps the **ܕܘܚܘܪܐ ܕܘܚܘܪܐ**, see Ass. B. O. t. iii. i. p. 265 sq.

§ Cp. Germann, *op. cit.*, p. 353 note. A fragment has survived in Oo. 1. 29, see below, p. 1099 sq.

|| Cp. perhaps the *Synodus Timothei Patriarchae*, Ass. C.B.V., no. cxxviii. (vii).

¶ Cp. p. 717 below.

** According to La Croze, the work of Theodore of Mopsuestia.

†† Cp. Whitehouse, *Lingerings of Light in a Dark Land* (London, 1873), p. 114. There are fragments of an astrological character in Oo. 1. 29.

1599*," and similar traces of such alterations are to be seen in the undated MSS. Oo. 1. 17 (p. 1078) and Oo. 1. 25 (p. 1084)†.

The criteria which the edicts of the Synod of Diamper afford are naturally to be used only with caution. Some MSS. may have escaped scrutiny—such, for example, was an untrustworthy tradition regarding the Buchanan Bible itself‡—or being discovered later, may have been left untouched for reasons we can only conjecture§. Nor must we forget the likelihood of the immigration at various times of Nestorian MSS. of all ages||.

Older than the oldest dated MS., the best specimen of S. Indian Syriac epigraphy is undoubtedly the old cross in a church at Cottayam (Kôṭṭayam) in north Travancore. The cross, which is supposed to belong to the xth century, bears an inscription in Pahlavi and Syriac: the Syriac consists simply of the first half of Gal. vi. 14, whilst the Pahlavi has been rendered (by Burnell): "He who is the true Messiah and God above and Holy Ghost¶." From an epigraphical point of view a particularly striking approximation to this style is seen in Oo. 1. 8, which,—whatever be the true date of the Cottayam

* 1 John v. 7 is mentioned in particular (*Christian Observer*, vol. vi., p. 658 sq. [1807]).

† On the other hand, see Lee's *Prolegomena* to Bagster's Polyglot, § 4, n. 1.

‡ Buchanan *loc. cit.* See p. 1044 below.

§ The gradual waning of the authority of the Synod would certainly be one reason.

|| According to the native history of the Syrians the Nestorian bishop Mār Abraham, who was sent by S. Alea to Cochin in 1545, brought with him a quantity of writings (Whitehouse, *op. cit.*, p. 304 sq.).

¶ The inscription is reproduced by E. W. West in *Epigraphica Indica*, vol. iv. pt. 4, facing p. 174 (June, 1896). See A. C. Burnell, *On some Pahlavi Inscriptions in S. India* (Mangalore, 1873), reprinted with additions in the *Indian Antiquary*, vol. iii. pp. 308—316 (1874), see also *ib.* iv. 153 sqq., 181 sqq., 311 sqq. (1875), vol. v. pp. 25 sq. (1876). Reference may be made further to Rae, *op. cit.*, pp. 120 sqq.

inscription—can scarcely be earlier than the xviiith century. To a very similar type, also, belongs Oo. 1. 7, which is dated 1682.

Apart from the characteristic minute style in Oo. 1. 18, 40, 42, and 43, and the approximation to the Chaldean type in Oo. 1. 10, 17, etc., the only other feature which calls for remark is the marked Indian hand in such MSS. as Oo. 1. 9, 11, 21, 27, 31, 39, and Add. 285³³⁻³⁴*. Add. 285³³, in fact, consists wholly of Malayālim written in Syriac (Nestorian) characters† and is one of the best examples of this script‡. See further the references in the General Index, *s.v.*, “Syriac-Malayālim,” and, for other specimens, Zotenberg, nos. 186 sq., and Leyden, cod. 1215 (facsimile in Land *Anecdota*, t. i., tab. B. 11, reproduced by Lenormant, *Essai sur la Propagation de l'Alph. Phén.*, t. ii., pl. iv., no. 4). The extra letters required are taken, according to Burnell§, from the Malayālim ‘Ārya character; “a few tombstones and similar relics in Travancore shew that the Syriac Malayālim alphabet is of recent construction, and that the Syrians originally used only the Vaṭṭeluttu character.” Some of the extra letters in use are given by Land in the *Z. D. M. G.*, vol. xxii. (1868), tab. facing p. 548, cp. p. 551||, and by Carl Faulmann, *Das Buch der Schrift* (Vienna, 1888), p. 87,

* To these I would add the small fragment marked Add. 2055³. Specimens of S. Indian styles will be found in Adler, *N. T. Vers. Syr.* (1789), Tab. III. (of Vat. xvii.), Payne Smith, *Cat.* (of Oxf. Or. 625), Land, *Anecdota*, t. i. tab. B 12 (of Leyden cod. 1213), and Silvestre, *Paléogr. Univ.* (1841), t. i. xvi. no. 6 (of a Paris MS.).

† It would seem that Malayālim is written only occasionally in Jacobite Syriac, cp. e.g. Add. 2973 (a MS. of the nineteenth century.). See below, p. 1212 (l. 4 from foot), where the attempt has been made to reproduce some of the characters.

‡ Similarly the Māppilas of S. W. India used a modified form of the Arabic alphabet (Burnell, *Specimens of S. Indian Dialects*, II.; Mangalore, 1873).

§ *Elements of S. Indian Palaeography* (London, 1878), p. 58.

|| Cp. also Lenormant, *op. cit.*, p. 40 sq., and pl. vi., and Land, *Anecdota*, t. i. pp. 89, 91.

s. "Malabarisch-Syrisch." A fuller list appears to be a desideratum.

The main portion of the present catalogue (pp. 1—975) is the work of the late Professor Wright, who, after the acquisition of the collection presented by the Society for Promoting Christian Knowledge, immediately proceeded in accordance with the report of the Library Syndicate*, and the Grace of the Senate (Jan. 27th, 1887), to prepare a full catalogue of them. It would appear to have been his intention to describe all the remaining MSS. separately in an Appendix, but his lamented death in 1889 prevented the completion of his task. Further delay was caused by the deaths of Professor Bensly and Professor W. Robertson Smith, both of whom were keenly interested in the catalogue. Meanwhile, Professor Bevan undertook to superintend the printing of Professor Wright's manuscript. Whenever an error was suspected he compared Professor Wright's quotations with the MSS. in the Library, adding a *sic* where it seemed desirable. Some obvious slips of the pen were corrected; in a very few cases where he could not venture to make any alteration, he added a footnote (signed with his initials A. A. B.).

Before publishing Professor Wright's manuscript the Library Syndicate decided that an Appendix should be added dealing more briefly with the MSS. which he had not described. These included the older class-marks, a number of MSS. acquired after Professor Wright's death, and three Kārshūnī MSS. of the S. P. C. K. collection which had been overlooked†. When, on the invitation of the Syndicate, I began the preparation of the Appendix in February, 1900, I found that little had been done

* See above, p. xv.

† They are described in a Supplement to the Appendix.

for them. A small number, it is true, had been collated, and many of them showed evident signs of having been carefully perused: the pages or leaves had often been numbered, or slips inserted bearing the title of the MS., and, in most of the Buchanan MSS., lists of contents had been drawn up. But no trace was to be found of any formal catalogue.

In describing the MSS. I have endeavoured to the best of my ability to conform to Professor Wright's recognized methods, but that scholar's unrivalled acquaintance with Syriac literature, and his unique knowledge of the palaeographical and other technical details of Syriac MSS. will be regretfully missed*. As a rule I have (perhaps unnecessarily) reproduced the individual idiosyncrasies of scribes as regards marks of interpunction, the plural points, and the Nestorian ligature **ⲗ**. Here and there I have been able to present specimen collations (e.g., pp. 988 [17], 1084, 1126 sq., 1132, 1193 sq., 1202, 1241). I regret that time has not permitted me to do this more regularly.

From what has been said concerning the genesis of this catalogue it will be intelligible why such MSS. as Adds. 1855—57, 2919, are dealt with in the Appendix, whilst Adds. 1854, 2918, which Professor Wright had already described, are in the body of the work. In order to remedy this defect a list of the MSS. has been drawn up (vol. ii. pp. 1255 sqq.), which, in view of the fact that the MSS. in the Appendix, in order to agree with the main portion of the catalogue, had to be arranged in numerical sequence, aims also at presenting a general view of their contents. For details, reference should of course be made to the General Index.

* The following is a list of the more important MSS. or portions of MSS., which have not yet been identified: Dd. 15. 2 (vii.), p. 1004; Oo. 1. 29 (x. xiii. xxi.); Add. 2053; Add. 2054; Add. 2056⁵; Add. 3175 (26), p. 1226; Add. 3745.

In conclusion it is my pleasant duty to acknowledge the courtesy of Professor R. K. Douglas, Keeper of the Department of Oriental Printed Books and Manuscripts, in allowing me to study the Cambridge manuscripts at the British Museum, a privilege which alone made it possible for me to undertake this work. I desire, also, to express my sincerest thanks to those scholars who have allowed me to consult them, in particular, to Mr A. G. Ellis, Superintendent of the Oriental Students' Room, British Museum, and to others whose services are acknowledged in their proper place. To the University Librarian, Mr Jenkinson, to Mr Norman M^cLean, and to Professor Bevan, I am indebted in many ways for help and advice; they have also read this Introduction and favoured me with suggestions and information. I should mention, however, that the general responsibility for the statements it contains rests with me alone.

The printers and readers of the Pitt Press have, as usual, greatly lessened the labour of proof-reading, but some misprints which were overlooked will be found among the *Additions and Corrections* (pp. xxix, xxx). A few inconsistent transliterations, which, however, will not cause any difficulty, I have allowed to stand.

STANLEY A. COOK.

LONDON,
October, 1901.

* * * The palimpsest fragments in the Taylor-Schechter collection, containing *Palestinian Syriac Texts*, have been recently described and edited under that title by Mrs A. S. Lewis and Mrs M. D. Gibson (4to, London, 1900).

ADDITIONS AND CORRECTIONS.

Page 4 line 17 for Ⲙⲟⲗ read Ⲙⲟⲗ

Page 6. Add. 1700. From this ms. Prof. Bensly edited the *Harklean Version of the Epistle to the Hebrews* (Cambridge, 1889), and the *Epistles of S. Clement to the Corinthians* (Rev. R. H. Kennett, Camb. 1899), the latter with a facsimile.

Page 12 line 22 for ⲙⲉⲙⲟⲩⲟⲩⲓ read ⲙⲉⲙⲟⲩⲟⲩⲓ

„	14	„	10	„	ⲁⲓⲗ	„	ⲁⲓⲗ
„	52	„	8	„	ⲓⲗⲁⲩⲉ	„	ⲓⲗⲁⲩⲉ
„	71	„	21	„	ⲉⲙⲉⲛⲉⲛⲉ	„	ⲉⲙⲉⲛⲉⲛⲉ
„	111	„	3	„	ⲉⲛⲉⲛⲉ	„	ⲉⲛⲉⲛⲉ
„	117	„	10	„	ⲛⲟⲩⲁⲩⲉⲛⲉⲛⲉ	„	ⲛⲟⲩⲁⲩⲉⲛⲉⲛⲉ
„	146	„	3	„	ⲉⲛⲉⲛ	„	ⲉⲛⲉⲛ
„	158	„	6	„	ⲉⲛⲉⲛⲟ	„	ⲉⲛⲉⲛⲟ
„	158	„	16	„	Tahmazgard	„	Tahmazgard
„	190	„	5	„	ⲉⲛⲉⲛ	„	ⲉⲛⲉⲛ
„	217	„	4	„	S.P.C.K. 27	„	Add. 1991
„	221	„	2	„	ⲛⲉⲛⲉ	„	ⲛⲉⲛⲉ
„	225	„	13	„	ⲉⲛ	„	ⲉⲛ
„	276	„	2	„	ⲛⲉⲛⲉⲛ	„	ⲛⲉⲛⲉⲛ
„	308	„	5	„	f. 113 b	„	f. 111 b

Page 309	line 4	after	ذسز	add	(sic)
„ 314	„ 6	for	انف	read	انف
„ 318	„ 15	„	سزسزسزسز	„	سزسزسزسز
„ 322	„ 16	„	سزسزسز	„	سزسزسز
„ 459	„ 16	„	سزسزسز	„	سزسزسز
„ 459	„ 17	„	سزسزسز	„	سزسزسز
„ 461	„ 2	„	سزسز	„	سزسز
„ 528	„ 1	after	سزسز	add	(sic)
„ 528	„ 4	„	سزسز	„	(sic)
„ 596	„ 6	„	سزسز	„	(sic)
„ 597	„ 5	„	سزسز	„	(sic)
„ 604	„ 3	„	سزسز	„	(sic)
„ 632	„ 5	for	سزسز	read	سزسز
„ 650	„ 18	after	سزسز	add	(sic)

„ 660. Add. 2816 was one of the manuscripts used by M. l'Abbé Nau in his edition of the *Sullākā Haunānāyā*.

Page 691	line 6	for	سزسز	read	سزسز
„ 697	„ 3	„	سزسز	„	سزسز
„ 697	„ 7	„	1882	„	1881
„ 799	„ 15	„	stc	„	sic

„ 800. A portion of Add. 2918 has been edited by the Rev. Arendzen in the *Journal of Theological Studies*, vol. ii., pp. 401—416 (1901).

Page 987	note	for	Kāra	read	Kārā
„ 1032	line 15	„	Prolegomena	„	Polyglot (t. v.)

זכר בְּעֵשֶׂה עַבְדֵּיךָ בְּזִמְתָּךְ דְּאִזְבְּרִינָא (sic) . סְפָרָא הַזֶּה מְלִיכָה
 בְּעֵשֶׂה בְּלִיבָא סְבִיבָא בְּיַדֵּי בְּחַלְזָא מְלִיכָא בְּזִמְתָּךְ .

The colophon, f. 108 *b*, informs us that this copy was finished, in the convent of Mār Sabhr-īshō' called Bēth Kūkā, on the great Zābh, on the 16th Hēzīrān A. Gr. 1772 = A.D. 1461. The scribe does not give his name.

אֲנִי מְלִיכָא בְּזִמְתָּךְ . דְּעֵשֶׂה עַבְדֵּיךָ בְּזִמְתָּךְ . סְפָרָא . מְלִיכָא
 זֶלְקָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 חַדְשֵׁי מַסְכְּסָא בְּזִמְתָּךְ סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 בְּחַלְזָא מְלִיכָא בְּזִמְתָּךְ סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 וְזֶלְקָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .
 סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .

An owner has recorded his name on f. 109 *b*, Michael son of Jonah,

סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא סְבִיבָא .

At the beginning of the book are inserted two leaves containing an attempt at describing the contents of the volume by one N. L. B. (according to a pencil note "Nathan Lazarus Benmohel", formerly a teacher of Hebrew in Trinity College, Dublin), dated "April 19, 1853". N. L. B. translates the words סְפָרָא הַזֶּה מְלִיכָא, quoted above, by "Prooemium showing the cause and aim of his cup, written by Mar Edrena"!

Add. 1155

[New-Syriac and English lexicon. See Appendix.]

Add. 1166

Paper, about $5\frac{3}{4}$ in. by $3\frac{7}{8}$; 148 leaves, of which the first and last are blank; 15 quires, signed with letters, of 10 leaves, except the 8th, which has only 8; 17 lines. Neatly written in a Jacobite cursive, with mixed punctuation, and dated A.D. 1606.

1. The Psalter, arranged for public service. The fifteen ܡܫܘܚܝܢ are marked in the text, the ܦܩܘܨܝܢ on the margins; and each verse is divided by σ for the two divisions of the choir. Title, f. 3 *b*,

ܘܚܘܪܘܢܝܢ ܠܝܫܘܢܝܢ (sic) ܘܢܘܨܝܢ ܘܢܘܨܝܢ
ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ
ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ
ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ

The apocryphal Ps. cli. is appended, f. 136 *b*.

2. The Canticles, viz. the first song of Moses, Exod. xv. 1—21, f. 137 *a*; the song of Isaiah, ch. xlii. 10—13 and xlv. 8, f. 138 *b*; and the second song of Moses, Deut. xxxii. 1—43, f. 139 *a*.

3. A discourse by Mār Ephraim on humility, love of learning, etc., f. 142 *b*,

ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ
ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ
ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ
(sic) ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ ܘܢܘܨܝܢ

It is alphabetical, each letter having two verses ; e.g.

ԼԵՆՆ յՅԵ ԵԼԵՆԱ . ԼԱՆՆ ԶՆԻՄԵ ԵԼԵՆԱ . ՈՆՆԱ
 ԶԵԼԵՅ ԲԵՅԵՆ . ԿԻՅԻՍԵՑ ԶՆԱ ՏԲԼԱՅԵԼՆԱ : ԱՆՆԱ ԶՆԻՄԵ
 ԵԼԵՆԱ . ՆՍՈՆ ՄԵՆԵՅ ԵԼԵՆԱ . ՕՆՆԱ ԶՆԻՄԵ ՇԵԼԵՆԱ .
 ԼԱ ՄԿՐԱ ԶՆՍՈՆ ԶԵՅԵՆԱ :

The colophon, f. 146 *b*, states that this little volume was finished on the 3rd Nīsān A. Gr. 1917 = A.D. 1606 in the convent of Mār Abh̄hai, called the convent of the Ladders, by the priest Micha, son of the carpenter Daulat-shah, from the place called in Armenian Duānekh, that is, the convent of Abū Ghālib, in the north of Cappadocia, in the province of Malaṭia, in the district of Gargaria.

ԱՄԵՆ ԵՆՆԱ ԵՆՆԱ ԵՆՆԱ (sic) ԵՆՆԱ ԵՆՆԱ ԵՆՆԱ
 ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ : ԶԵՆՆԱ
 ԶԵՆՆԱ . ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ .
 ԶԵՆՆԱ ԱՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ . ԶԵՆՆԱ ԶԵՆՆԱ
 ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ
 ԶԵՆՆԱ . ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ
 ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ
 ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ
 ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ ԶԵՆՆԱ

On ff. 7 *b* and 8 *a* are three rudely and incorrectly written pieces, which appear to be charms. The second runs thus:

ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
 ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
 ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
 ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ

On f. 6 *b* is this entry:—

Baker, Cat. 135. n° 882

311. 1873

This is evidently n° 246 in the Catalogue of the MSS. of Dr. A. Clarke (1835) and n° 14 in the Cat. of Baynes & Son (1836) where it is priced 7£. 7.

The manuscript came therefore from the Christians of S. Thomas in Southern India, and is labelled on the back “EVANG. CHALD. MALAB. 246”.

Add. 1700

Vellum, about 9½ in. by 6½; 216 leaves; the quires, signed with letters and having a running title on the last leaf of each and the first leaf of the next, are 21 in number, of 10 leaves, except the last, which has only 6, two blank leaves at the end having been cut away; 2 columns of from 36 to 41 lines. Foll. 1—3, 215, and 216 are slightly mutilated, and the outer margin of ff. 43 and 91 has been cut off. Leaves are wanting after ff. 1 and 7, in the Index of Lessons. The writing is a neat regular Jacobite cursive, and the volume is dated A. Gr. 1481 = A.D. 1170.

The whole New Testament according to the Harklensian version, with one notable addition, which will be noticed in its proper place. To each book is prefixed a list of the **مقالات** or *capitula*, which are also noted on the margins of each book

6. The third hour of the Friday, f. 100 *b*,

סניא בללא קדש בםא בנסא :ואסעזא.

7. The Midday of Friday, f. 101 *a*,

סניא דהלש בםא בנסא :ואסעזא.

8. The ninth hour of the Friday, f. 102 *b*,

סניא בלעד קדש בםא בנסא :ואסעזא.

9. The Adoration of the Cross, f. 102 *b*,

דעפולא בולטא.

10. The Eve of the Saturday of Annunciation, f. 103 *a*,

סניא דזמלא דוכא :דעפולא.

Subscription, f. 103 *a*,

בלמא סניא סלש סתקא : דםא בנסא :ואסעזא

ואסעזא.

III. The Acts of the Apostles, f. 103 *b*. The index of סקלא being unusually long, the text begins on f. 106 *b*,

כאן דהתחיל בלזמא קלסא סתקא :ואסעזא

סעלמא דסרעא סניא אסעזא.

IV. To the Acts are appended the Apostolical Epistles, viz.

1. The Epistle of S. James, f. 132 *a*.

2. The first Epistle of S. Peter, f. 134 *b*.

3. The second Epistle of S. Peter, f. 137 *a*.

4. The first Epistle of S. John, f. 138 *b*.

5. The second Epistle of S. John, f. 141 *a*.

6. The third Epistle of S. John, f. 141 *b*.

7. The Epistle of S. Jude, f. 141 *b*.

מְבַרְכֵי. [עֲבָדָה] חֶדְוָה בְּלִבְּכֶם וְזֶה [מִלְּפָנֶיךָ].
 חֲתֻמָּתְךָ בְּיָדֵינוּ [וְעַתָּה] מִלְּפָנֶיךָ הַלְלוּ וְשִׁבְּחוּ
 [אֱלֹהֵיכֶם] בְּכֹחַ בְּרַחֲמֵינוּ: [חֲסִידֵינוּ] וְעַלֵּינוּ
 בְּכֹחַ. ∴ [וְעַתָּה] לֹא אֶתְּנֶנּוּ לְיָדֵינוּ וְלֹא יִשְׁתַּחֲוֶה
 חֲסִידֵינוּ לְבָרְכֵינוּ אֱלֹהֵינוּ בְּכֹחַ. וְעַתָּה. חֲתֻמָּתְךָ
 אֵתְּנֵנוּ מִלְּפָנֶיךָ. בְּכֹחַ אֱלֹהֵינוּ אֵתְּנֵנוּ בְּכֹחַ
 מִלְּפָנֶיךָ בְּכֹחַ אֱלֹהֵינוּ. בְּכֹחַ אֱלֹהֵינוּ לְמַלְאֲכֵינוּ
 מִלְּפָנֶיךָ בְּכֹחַ אֱלֹהֵינוּ בְּכֹחַ אֱלֹהֵינוּ לְמַלְאֲכֵינוּ.
 אֵתְּנֵנוּ בְּכֹחַ אֱלֹהֵינוּ בְּכֹחַ אֱלֹהֵינוּ. ∴
 אֵתְּנֵנוּ בְּכֹחַ אֱלֹהֵינוּ. ∴

VII. Prefixed to the volume is an Index of Lessons for the whole year, ff. 1—10, entitled, f. 1 *b*,

מִלְּפָנֶיךָ (sic) בְּכֹחַ אֱלֹהֵינוּ בְּכֹחַ אֱלֹהֵינוּ.
 אֵתְּנֵנוּ בְּכֹחַ אֱלֹהֵינוּ.

It comprises

1. The Gospels, f. 1 *b*. A leaf is wanting after f. 1. Subscription, f. 6 *b*,

מִלְּפָנֶיךָ (sic) מִלְּפָנֶיךָ בְּכֹחַ אֱלֹהֵינוּ.
 אֵתְּנֵנוּ בְּכֹחַ אֱלֹהֵינוּ.

2. The Acts and Apostolic Epistles, f. 7. Title, f. 7 *a*,

לֹא אֶתְּנֵנוּ לְיָדֵינוּ מִלְּפָנֶיךָ זֶה חֲתֻמָּתְךָ בְּיָדֵינוּ.
 חֲתֻמָּתְךָ.

Only the first leaf remains.

2. Sunday offices, in *Karshūnī*, viz.

a. The Unction of the Sick, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 147 b.

b. Prayer on entering the house of a Woman in Childbed, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 148 b.

c. The Churching of a Woman, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 149 a.

d. The order of Baptism, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 149 b.

e. The Consecration of clerical Robes, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 153 a.

f. Prayers for the sick, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 153 b.

g. Prayer for one possessed of a devil, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 156 b.

h. Prayer to drive out devils, etc., ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, f. 157 b.

F. 3 a contains the conclusion of a service in *Karshūnī*.

On f. 159 a is written *JL di cailano Perij*.

On f. 166 (a piece of paper pasted on the inside of the cover) we read: *Devocionario en lengua siriaca, del siglo 17º, correspondiente à la Relijion, de los Jacobitas Maronitas, Nestorianos &c. lo compré en Marzeille en 1828. J. A. Llobet y da*

Add. 1883.

[Fragments 1—6. See Appendix.]

Add. 1962

Paper, about $11\frac{3}{4}$ in. by $7\frac{3}{4}$; 206 leaves, of which ff. 1, 205 and 206 are modern and blank; some of them are stained with oil, others have been repaired at a recent date; 21 quires, signed with letters, of 10 leaves, except **2**, 8, and **2**, 5; 28 lines in a page. Written in a good, regular, Nestorian *serṭā*, of the xvith cent., except ff. 2 and 3, which are of the xviii th.

The Pentateuch, according to the Pēshīṭṭā version.

Genesis, f. 2 *b*.

Exodus, f. 52 *b*.

Leviticus, f. 95 *a*.

Numbers, f. 125 *b*.

Deuteronomy, f. 168 *a*.

The last leaf, containing the colophon, has been lost.

The sections of the several books are numbered separately.

Add. 1963

Paper, about 12 in. by $8\frac{3}{8}$; 274 leaves, many of which are stained by water; ff. 1, 273 and 274 are blank; 28 quires, signed with letters, of 10 leaves, except **2** (9), **3** (8), and **3** (7). Written in a good, regular, Nestorian *serṭā* of the earlier part of the xviii th cent., except ff. 2—4 and 268—272, which were supplied in 1843. The volume contains

The whole *Bēth Mautēbhē* of the Old Testament, according to the Pēshīṭṭā version.

1. Joshua, f. 2 *b*.

2. Judges, f. 28 *b*.

3. 1 and 2 Samuel, f. 54 *a*.

2. Judges, **שֶׁפְטִים בְּיַד שֹׁפְטִים**, f. 21 *b*.

3. Ruth, **וְרֹתְמָה אֲדָמָה**, f. 40 *b*.

4. I Samuel, **שְׁמוֹנֶה עָשָׂר שָׁנִים**, f. 43 *b*.

II Samuel, **וְהָיָה בְּיָמָיו**, f. 68 *a*.

5. I Kings, **וְהָיָה בְּיָמָיו**, f. 88 *b*. Subscription, f. 114 *b*, **וְהָיָה בְּיָמָיו**.

II Kings, **וְהָיָה בְּיָמָיו**, f. 114 *b*.

6. Proverbs, **וְהָיָה בְּיָמָיו**, f. 136 *a*.

7. Ecclesiastes, **וְהָיָה בְּיָמָיו**, f. 151 *a*.

8. The Song of Songs, **וְהָיָה בְּיָמָיו**, f. 156 *b*.

9. Ecclesiasticus or Siracides, **וְהָיָה בְּיָמָיו**, f. 159 *a*.

10. Job, **וְהָיָה בְּיָמָיו**, f. 184 *b*. Missing portion, ch. vi. 4—xiii. 21.

Colophon, f. 198 *b*, **וְהָיָה בְּיָמָיו**

וְהָיָה בְּיָמָיו... **וְהָיָה בְּיָמָיו**

וְהָיָה בְּיָמָיו... **וְהָיָה בְּיָמָיו**

וְהָיָה בְּיָמָיו... **וְהָיָה בְּיָמָיו**

[.טו.]

The larger sections are marked throughout the volume, with double numeration on the margins. Smaller sections are

noted with $\circ \text{⋈} \circ$ in text and margin. The titles of the several books are gilded.

The text of this MS. has been carefully corrected by readers. The margins contain some Syriac and Arabic glosses, mostly of later date.

Add. 1965

Paper, about $10\frac{1}{2}$ in. by $7\frac{1}{8}$; 257 leaves, the last of which is a little torn; 26 quires, signed with letters, of 10 leaves, except the first and last, which have 9 and 8; 26 lines. Written in a neat, regular, Nestorian sertā, and dated A. Gr. 1804 = A.D. 1493. The volume contains

The Prophetical Books of the Old Testament, according to the Pëshīttā version.

1. Isaiah, f. 1 *b*.
2. The twelve minor Prophets, f. 57 *b*. Hosea, f. 57 *b*; Joel, f. 66 *a*; Amos, f. 69 *a*; Obadiah, f. 76 *a*; Jonah, f. 77 *a*; Micha, f. 79 *a*; Nahum, f. 84 *a*; Habakkuk, f. 86 *a*; Zephaniah, f. 88 *b*; Haggai, f. 91 *a*; Zechariah, f. 93 *a*; Malachi, f. 103 *a*.
3. Jeremiah, f. 106 *a*.
4. Ezekiel, f. 178 *a*.
5. Daniel, f. 234 *b*; with rubricated glosses in the latter part, ff. 252—4. To it are annexed
 - a*. Bel, f. 255 *a*.
 - b*. The Dragon, f. 256 *b*.

There is a continuous marginal division into 131 sections (f. 255 *a*), and the sections of each book are separately numbered.

The colophon states that this MS. was written in the year 1804 = A.D. 1493, when Simeon was catholic patriarch and Elias metropolitan of Nineveh, by one Gabriel for his cousin the priest John, son of Simeon.

עֲלֵה. וְעַתָּה מִדָּן לְעַלְיָה. וְזָכַרְתָּ לְעַלְיָה
 בְּלֵילֵי. וְעַתָּה זָכַרְתָּ מִן הַיָּמִים הַהֵלֵךְ.
 בְּתַחֲבִילֵי לֵיל בֵּיתֵךְ. מִדָּן דָּדֶךָ. מִדָּמְרָה. מִיָּמֵי עֲוֹנוֹ
 מִדָּן וְזָכַרְתָּ בְּתַחֲבִילֵי. וְעַתָּה לְעַלְיָה מִלֵּב
 עֲלֵה. דְּבִרְיָה מִדָּן דִּרְשִׁימָה. לְאֵלֵינוּ תָּדַעְתָּ.
 מִיָּד דְּלֵוִי עֲשֵׂה מִיָּדֵינוּ. 28.

Ps. xxviii. f. 28 b.

חַס וְכֶסֶד לְדָוִד מִן קִדְרֵי הַיָּם. וְזָכַרְתָּ יְהוָה
 מִלְחָמָה. וְעַתָּה מִסְגֵּבֵי לֵיל זָכַרְתָּ בְּלֵילֵי עֲוֹנוֹ
 תִּזְכֹּרְתָּ תִּזְכֹּרְתָּ דְּדַחְדְּחֵי עֲלֵה. לְעַלְיָה. וְעַתָּה
 מִיָּמֵינוּ מִיָּד עֲלֵה. וְעַתָּה דְּמִסְגֵּבֵינוּ.
 וְעַתָּה תִּזְכֹּרְתָּ עֲלֵה וְעַתָּה תִּזְכֹּרְתָּ מִדָּן.
 מִדָּמְרָה. לְעַלְיָה מִדָּן עֲלֵה וְעַתָּה מִיָּד. דְּלֵוִי
 עֲשֵׂה מִיָּד עֲלֵה וְעַתָּה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד
 עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד
 עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד.

Ps. xliv. f. 46 a.

מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד
 עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד עֲשֵׂה מִיָּד.

ܐܠܗܝܢܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ
 ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ

2. The Canticles.

a. The first Song of Moses, Exod. xv. 1—21, f. 156 a.

ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ
 ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ

b. The Song of Isaiah, ch. xlii. 10—13, xlv. 8, f. 157 b.

ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ

c. The second Song of Moses, Deut. xxxii. 1—21 (first half), f. 158 a.

ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ
 ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ

d. The third Song of Moses, Deut. xxxii. 21 (second half)—43, f. 160 a.

ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ
 ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ

3. Hymns entitled ܕܝܘܠܘܢ ܕܝܘܠܘܢ.

a. For the Sundays and Dominical Festivals, except the Nativity, by Mār Narsai, f. 162 a:

ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ
 ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ
 ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ ܕܝܘܠܘܢ

חל דְּתַמְבִּי טַחְרַןִּי דְּמַדְּנָ לְמַדְּנָ ❖ מְדַבְּרִי לְכָל
 מְלַחְדָּי מְלַחְדֵּי דְּעַבְדֵּי : מְבַרְכִּי מְבַרְכִּי לְכָל

e. For the morning of Sundays and of the Dominical Festivals, by Theodore of Mopsuestia, f. 166 a :

דְּיָקֻדָּי דְּבִדְתְּכֻדָּי מְדַבְּרֵי מְדַבְּרֵי. דְּבַחְבְּרֵי לְיָדְדֵי דֵּוֹדֵי
 מְבַרְכֵי. אֲתַחְסֵי לְכָלִּי דְּמַדְּנָ. מְלַחְדָּי דְּנָרְדֵי מְלַחְדָּי.
 מְבַרְכֵי לְכָלִּי לְבַחְבְּרֵי. מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי.
 מְבַרְכֵי מְבַרְכֵי לְכָלִּי. מְבַרְכֵי דְּמַדְּנָ. חַיִּי לְכָלִּי דְּכָל
 מְבַרְכֵי. 50.

f. The Nicene Creed, f. 166 b :

מְבַרְכֵי דְּיָדְדֵי דְּיָדְדֵי ❖ מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי
 מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי
 מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי
 מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי ❖ מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי
 מְבַרְכֵי לְכָלִּי. 50.

g. Another eucharistic hymn, f. 167 b :

מְבַרְכֵי דְּיָדְדֵי דְּיָדְדֵי ❖ מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי
 מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי
 מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי. 50.

h. Another, by Mār Ephraim, f. 167 b :

מְבַרְכֵי דְּיָדְדֵי דְּיָדְדֵי ❖ מְבַרְכֵי לְכָלִּי מְבַרְכֵי לְכָלִּי

m. For Sundays, **ܕܡܫܚܘܢܐ ܕܡܫܚܘܢܐ**, f. 173 *b* :

a. For compline, by Bābhai the elder, f. 173 *b* :

ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ

β. For the Annunciation and the Nativity, by the same, f. 174 *a* :

ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ

γ. For the night of Sunday in the week of the Epiphany, by Bābhai bar Nēšībhnāyē, f. 175 *a* :

ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ

δ. For the Consecration of the Church, by Mār George, metropolitan of Nisibis, f. 176 *b* :

ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ
ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ ܕܫܘܒܘܢܐ

e. For the Fridays of Lent and the Prayer of the Ninevites, by Bābhai bar Nēsībhnāyē, f. 177 b :

ܐܣܝܘܢܐ ܕܕܘܘܪܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ

ς. Another, for the Prayer of the Ninevites, by the same, f. 178 a :

ܐܣܝܘܢܐ ܕܕܘܘܪܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ

ζ. Another, for Lent, by Bābhai the elder, f. 178 a :

ܐܣܝܘܢܐ ܕܕܘܘܪܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ

η. Another, for the Saturdays in Lent on which there is no celebration of the eucharist, at compline, by Mār Simeon bar Šabbā'ē the patriarch, f. 178 b :

ܐܣܝܘܢܐ ܕܕܘܘܪܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ
 ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ ܕܝܥܘܠܐ

θ. Another, to be read at evening in Lent, and at the close of the daily hours, f. 179 b :

ܘܢܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ

n. For the week of Summer.

a. Alphabetical, with a final ܐ, f. 180 a :

ܘܢܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ

β. Alphabetical, with a final ܐ, f. 181 b :

ܘܢܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ

o. ܕܡܘܨܘܢܐ, *conciones* or prayers spoken by the deacon, f. 183 a.

a. For the evening of every day, f. 183 a.

β. Another, ܕܡܘܨܘܢܐ, f. 184 a.

γ. At compline, ܕܡܘܨܘܢܐ, f. 186 b.

δ. Another, ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ, f. 187 a.

ε. For Lent, ܕܡܘܨܘܢܐ, f. 187 b.

ς. For Lent, f. 187 b.

2 Thessalonians, f. 220 *b*.

1 Timothy, f. 222 *a*. Missing portion, ch. ii. 1 to the end.

2 Timothy, f. 223 *a*. Missing portion, ch. i. 1—ii. 4.

Titus, f. 224 *b*. Missing portion, ch. ii. 12 to the end.

Philemon, wanting.

Hebrews, f. 226 *a*. Missing portions, ch. i. 1—14, iii. 12—v. 6, and vii. 2 to the end.

The large sections are marked throughout on the margin with a double numeration, one for the whole MS., and another for each Gospel, the Acts and Catholic Epistles, and the Pauline Epistles.

There are a few marginal annotations, relating to matters of reading and pronunciation.

Add. 1969

Vellum, about 6½ in. by 5; 266 leaves, a few of which are soiled and mutilated, especially f. 130; 27 quires, signed with letters, mostly of 10 leaves (1, 11; 2, 9; 3, 11; 4 and 5, 12; 6 only 1); two columns, 25 to 30 lines. Written in a neat, regular, Jacobite *serṭā*, of the xiith or xiiith cent. Foll. 1—11 are a paper supply of the present cent. in a Nestorian hand.

The New Testament according to the Pēshīṭṭā version.

1. The Gospels.

a. S. Matthew, f. 1 *b*.

b. S. Mark, f. 41 *a*.

c. S. Luke, f. 65 *a*.

d. S. John, f. 107 *a*.

2. The Acts of the Apostles, f. 140 *b*.

3. The Catholic Epistles.

a. S. James, f. 179 *a*.

b. S. Peter, f. 182 *b*.

c. S. John, f. 186 *a*.

4. The Pauline Epistles.

- a.* Romans, f. 189 *b.*
- b.* 1 Corinthians, f. 203 *b.*
- c.* 2 Corinthians, f. 218 *a.*
- d.* Galatians, f. 227 *b.*
- e.* Ephesians, f. 232 *a.*
- f.* Philippians, f. 236 *b.*
- g.* Colossians, f. 240 *a.*
- h.* 1 Thessalonians, f. 243 *b.*
- i.* 2 Thessalonians, f. 246 *a.*
- j.* 1 Timothy, f. 247 *b.*
- k.* 2 Timothy, f. 251 *b.*
- l.* Titus, f. 254 *b.*
- m.* Philemon, f. 256 *a.*
- n.* Hebrews, f. 257 *a.*

The text exhibits many Greek vowels and the points *rukkākh* and *ḵushshāi* in red.

The sections are marked throughout the volume (ⲙⲟ, f. 263 *b.*), as well as in each book separately.

In the Gospels, and also in the Pauline Epistles, many lessons are noted on the margins, in red ink, with the letter ⲟ in the text. Others in black ink are of later date.

The leaf containing the colophon has been lost.

Add. 1970

Paper, about 8½ in. by 6; 115 leaves, many of which are much stained by water; 12 quires signed with letters, of 10 leaves, except the first, which has now only 9, and the last, which has only 4. There are 2 blank leaves at the beginning of the volume. One leaf is wanting after f. 2. There are 19 or 20 lines in each full page. It is written in a good, regular Nestorian *serṭā* of the xviii th cent., fully pointed. The watermark of the paper is 3 crescents (Ⲙ Ⲙ Ⲙ).

واربعين وخمسمائة والى لاسكندر الملك اليوناني نبيح الله
ضربحه ٥٠٠.

A later note on the margin of f. 78 *a* has been partially effaced:

انسانا من حارة بوهوفا يابنكيم صبرعا لحنبا
محبنا..... كذا لانك من الكسوفه لينا بندا كس
حنا بربنا من كس كس كس (sic) كس كس
كس كس (sic) كس كس.

Two readers, the deacon Haddāyā, *فكاي شوبل*, and the monk Stephen, *بندبا هله حوما بندا نده حذرا*, have recorded their names on ff. 45 *b* and 46 *a*.

Add. 1972

Paper, about 10½ in. by 7; 167 leaves, many of which are somewhat stained by water, and otherwise injured. The quires, of 10 leaves, signed with letters, were originally at least 18 in number, but the first has disappeared, and the second and last are imperfect, owing to the loss of leaves at the beginning and end. Two columns, of from 22 to 23 lines. The writing is a clear, though somewhat irregular, Jacobite *sertā*, bearing date A. Gr. 1530 = A.D. 1219 (see ff. 68 *b*, 100 *a*). Foll. 2—7 are a paper supply of the xviiith cent., in 2 columns of 33 lines. The contents are

Selected commentaries of Jacob, or Dionysius, bar Ṣalībī of Melitênê, bishop of Mar'ash and afterwards of Āmid (*B.O.* ii. 156 *sqq.*), on the Old Testament.

1. The Pentateuch, spiritual commentary. Genesis and Exodus wanting; Leviticus, imperfect at the beginning, f. 2 *a*; Numbers, f. 8 *a*; Deuteronomy f. 12 *a*. Subscription, f. 17 *b*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם.

2. Joshua, spiritual and material commentary, f. 18 *a*. Sub-
 scription, f. 20 *b*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם וְלִמְנוּחַ חַיֵּי הַבָּיִת.

3. Judges, spiritual and material commentary, f. 20 *b*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם (sic) וְלִמְנוּחַ חַיֵּי הַבָּיִת.

4. Isaiah, spiritual commentary, f. 24 *b*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת.

5. Ezekiel, spiritual commentary, f. 68 *b*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת.

6. Daniel, spiritual and material commentary, f. 86 *b*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם וְלִמְנוּחַ חַיֵּי הַבָּיִת.

7. Jeremiah, material commentary,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם וְלִמְנוּחַ חַיֵּי הַבָּיִת וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם וְלִמְנוּחַ חַיֵּי הַבָּיִת וְלִמְנוּחַ חַיֵּי הַבָּיִת
 בְּתוֹכָם וְלִמְנוּחַ חַיֵּי הַבָּיִת וְלִמְנוּחַ חַיֵּי הַבָּיִת.

according to the LXX. f. 100 *a*; according to the Pēshīṭtā, f.
 103 *b*. Subscription, f. 114 *a*,

וְלִמְנוּחַ חַיֵּי הַיּוֹם וְלִמְנוּחַ חַיֵּי הַבָּיִת.

8. Samuel, spiritual commentary, f. 114 *a*,

ܘܥܘܠܐ ܕܘܦܩܘܠܐ ܕܚܝܐ . ܙܘܝܪܝܢܐ ܕܡܐ ܘܥܘܠܐ ܕܚܝܐ ;

material commentary, f. 115 *b*.

9. Kings, material commentary, f. 120 *b*,

ܘܥܘܠܐ ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ .

At the end is a note on the captivities, f. 129 *a*,

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ . ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ . ܘܥܘܠܐ

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ . ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ (f. 129 *b*) ܘܥܘܠܐ

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ . ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ . (sic) ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ .

10. Proverbs, spiritual commentary, according to the LXX.,
f. 129 *b*, ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ .

Subscription, f. 141 *b*,

ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ

ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ

ܘܥܘܠܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ .

11. The Minor Prophets, spiritual commentary ; viz. Hosea,
f. 142 *a* ; Joel, f. 144 *b* ; Amos, f. 145 *b* ; Obadiah, f. 147 *a* ;
Jonah, *ibid.* ; Micah, f. 148 *a* ; Nahum, f. 150 *a* ; Habakkuk, f.
151 *a* ; Haggai, f. 152 *a* ; Zephaniah, f. 152 *b* ; Zechariah, f. 153 *b*.

12. Job, second commentary, spiritual and material, accord-
ing to the Peshittā, f. 161 *b*,

ܘܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ
ܘܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ

Imperfect at the end.

This manuscript is considerably older than the Parisian codex, Supplém. 92 (see Zotenberg's *Catal.*, no. 66), which is dated A. Gr. 1665 = A.D. 1354.

Fol. 1 contains a deed of purchase of this volume, barbarously scrawled, by Matthew ibn Behnām, ܡܬܬܘܝܒ ܡܢ ܡܬܬܘܝܒ, from ܡܬܬܘܝܒ ܡܢ ܡܬܬܘܝܒ (*sic*), A.D. 1831.

Add. 1973

Paper, about 8½ in. by 6¼; 323 leaves, some of which are stained by water and slightly mutilated, e.g. ff. 64, 145 and 169; 33 quires, signed with letters, mostly of 10 leaves (Δ had originally 12); leaves are now wanting at the beginning and after ff. 4, 5, 25, 315 and 323; 18 or 19 lines in a page. The writing is a good, regular, Nestorian *serṭā*. This manuscript is dated A. Gr. 1998 = A.D. 1687 (watermark, the three crescents). It contains

Works of Īshō'-dādh Marōzāyā (of Marō or Merv), bishop of Ḥēdhattā or al-Ḥadīthah, ܐܠܚܕܝܬܗ, near Moṣul (see *B. O.* iii. 1, p. 210).

I. Extracts from his commentary on part of the Old Testament, viz. Genesis and Exodus. Imperfect. Subscription, f. 12 *b*,

ܘܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ

II. The commentary on the Four Gospels; viz.

1. S. Matthew, f. 13 *a*,

ܘܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ ܕܐܘܪܘܫܠܝܡ ܕܥܘܠܘܢ ܕܠܩܘܢ

79 *a* a large space has been left blank for an ornament, but never filled up. The volume contains

A Lectionary from the Gospels for the Sundays, Festivals and Commemorations of the whole Year, according to the use of the Church of Mosul, f. 3 *b*:

ܡܚܘܒܝܢ ܠܡܨܘܒܝܢ ܕܗܘܢܐ ܕܡܨܘܒܝܢ ܡܨܘܒܝܢ
 ܕܡܨܘܒܝܢ ܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ
 ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ.

The text is fully pointed with all the vowels, marks of interpunction, intonation, etc.

1. The first Sunday of the Annunciation, f. 3 *b*,

ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ.

S. Luke i. 1—25.

2. The second Sunday of the Annunciation, f. 5 *a*,

ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ.

S. Luke i. 26—56.

3. The third Sunday of the Annunciation, f. 6 *a*,

ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ.

S. Luke i. 57—80.

4. The fourth Sunday of the Annunciation, f. 7 *a*,

ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ.

S. Matthew i. 18—25.

5. The Nativity of our Lord, f. 7 *b*,

ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ ܕܡܨܘܒܝܢ.

S. Luke ii. 1—20.

13. The first Sunday after the Epiphany, f. 15 *b*,

ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ

S. Luke iv. 14—30.

14. Monday after the Epiphany, Prayer of the Virgins,
f. 16 *b*,

ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ

S. John xvi. 23—33.

15. Tuesday after the Epiphany, f. 16 *b*,

ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ

S. Matthew vii. 1—14.

16. Wednesday after the Epiphany, f. 16 *b*,

ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ

S. Luke xviii. 1—14.

17. Thursday after the Epiphany, the Commemoration of
Mār John Azraḳ, f. 16 *b*,

ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ
ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ ܕܒܨܘܪܝܢܐ

S. Matthew xxiv. 45—xxv. 23.

18. The Commemoration of S. Peter and S. Paul, f. 16 *b*,

ܕܕܗܘܘܘܢ ܕܩܘܕܫܘܬܗܘܢ ܘܩܘܕܫܘܬܗܘܢ .

S. Matthew xvi. 13—19; S. John xxi. 15—25.

19. The second Sunday after the Epiphany, f. 18 *a*,

ܕܒܢܕܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. John i. 1—28.

20. The Commemoration of the Evangelists, f. 19 *b*,

ܕܕܗܘܘܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. Matthew ix. 35—x. 15.

21. The third Sunday after the Epiphany, f. 20 *b*,

ܕܒܢܕܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. John i. 29—42.

22. The Commemoration of S. Stephen, f. 21 *a*,

ܕܕܗܘܘܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. Matthew xi. 20—30, xxiii. 29—39.

23. The fourth Sunday after the Epiphany, f. 22 *b*,

ܕܒܢܕܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. John i. 43—ii. 11.

24. The Commemoration of the Greek Doctors, f. 23 *b*,

ܕܕܗܘܘܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. Matthew iv. 23—v. 19.

25. The fifth Sunday after the Epiphany, f. 25 *a*,

ܕܒܢܕܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ ܕܩܘܕܫܘܬܗܘܢ .

S. John ii. 23—iii. 21.

26. The Monday of the Prayer of the Ninevites, f. 26 *a*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ . ܡܕܝ ܐܫܘ ܕܝܚܝܘܨܝܢܝܢ
ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ . ܕܝܚܝܘܨܝܢܝܢ .

S. Matthew xviii. 23—35.

27. The Tuesday of do., f. 26 *b*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ . ܡܕܝ ܐܫܘ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ
ܕܝܚܝܘܨܝܢܝܢ .

S. Luke xviii. 1—14.

28. The Wednesday of do., f. 26 *b*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ
ܕܝܚܝܘܨܝܢܝܢ .

S. Matthew vi. 1—18.

29. The Thursday of do., f. 26 *b*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ
ܕܝܚܝܘܨܝܢܝܢ .

S. Luke xv. 3—32.

30. The Commemoration of the Syrian Doctors, f. 26 *b*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ .

S. Matthew xvi. 24—xvii. 9.

31. The sixth Sunday after the Epiphany, f. 27 *b*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ .

S. John iii. 22—iv. 3.

32. The Commemoration of any one Saint, f. 28 *b*,

ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ ܕܝܚܝܘܨܝܢܝܢ .

S. Matthew xxiv. 45—xxv. 23.

41. Thursday in do., f. 36 *b*,

ܕܢܝܨܘܢܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Matthew vi. 19—34.

42. Friday in do., f. 37 *b*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Matthew vii. 1—14.

43. The second Sunday in Lent, f. 38 *a*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Matthew vii. 15—27.

44. The second Friday in Lent, f. 39 *a*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Matthew xviii. 23—35.

45. The third Sunday in Lent, f. 39 *b*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Matthew xx. 17—28.

46. The third Friday in Lent, f. 40 *b*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Mark xii. 13—34.

47. The fourth Sunday in Lent, f. 42 *a*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. Matthew xxi. 23—46.

48. Monday of the mid week in Lent, f. 43 *b*,

ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ ܕܝܗܘܕܝܢ.

S. John v. 1—18.

49. Tuesday of do., f. 44 *b*,

דְּיַגְלֵה־בְּעֵבֶר דְּבִיטְרָהּ מִיִּיְהוּדָהּ דְּעֵסְרִימֹהּ .

S. John v. 19—47.

50. Wednesday of do., f. 46 *a*,

דְּיַזְבָּרְסָא דְּפִלְפִּינָהּ דְּעֵסְרִימֹהּ .

S. John vi. 51—69.

51. Thursday of do., f. 47 *a*,

דְּיַמְעַטְעֵבֶר דְּבִיטְרָהּ מִיִּיְהוּדָהּ דְּעֵסְרִימֹהּ .

S. John vii. 1—13.

52. The fourth Friday in Lent, f. 48 *a*,

דְּיַחֲזֵה־בְּרֵהּ דְּיַזְבָּרְסָא דְּעֵסְרִימֹהּ .

S. John vii. 14—36.

53. The fifth Sunday in Lent, f. 49 *a*,

דְּיַבְּרִיבְּרָהּ דְּיַמְעַטְעֵבֶר דְּיַחֲזֵה־בְּרֵהּ דְּעֵסְרִימֹהּ .

S. John vii. 37—viii. 20.

54. The fifth Friday in Lent, f. 50 *b*,

דְּיַחֲזֵה־בְּרֵהּ דְּיַבְּרִיבְּרָהּ (sic) דְּעֵסְרִימֹהּ .

S. John viii. 31—59.

55. The sixth Sunday in Lent, f. 52 *b*,

דְּיַבְּרִיבְּרָהּ דְּיַחֲזֵה־בְּרֵהּ דְּעֵסְרִימֹהּ דְּיַחֲזֵה־בְּרֵהּ דְּעֵסְרִימֹהּ .

S. John ix. 39—x. 21.

56. The sixth Friday in Lent, or the Friday of Lazarus,
f. 54 *a*,

דְּיַחֲזֵה־בְּרֵהּ דְּיַחֲזֵה־בְּרֵהּ דְּעֵסְרִימֹהּ .

S. John xi. 1—45.

57. The seventh Sunday in Lent, and the Festival of the Palms, f. 56 *b*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ.

S. Matthew xx. 29—xxi. 22.

58. Monday of the last week in Lent, f. 58 *a*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ.

S. John xi. 47—xii. 11.

59. Tuesday of do., f. 59 *b*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ.

S. John xii. 12—43.

60. Wednesday of do., f. 61 *a*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ.

S. John xiii. 1—17.

61. Thursday of the Passover, f. 62 *b*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ.

S. Matthew xxvi. 1—5, 14—24; S. John xiii. 22—27; S. Matthew xxvi. 25—30.

62. The Night (Eve) of the Friday of the Passion, f. 63 *b*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ.

S. Matthew xxvi. 31—44; S. Luke xxii. 43—45; S. Matthew xxvi. 45—75.

63. The Day of the Friday of the Passion, f. 66 *b*,

ܕܢܝܚܢܝܢܝܢ ܕܦܥܘܠܝܢ ܕܥܘܠܘܢ.

S. Luke xxii. 63—xxiii. 12; S. Matthew xxvii. 19; S. Luke xxiii. 13—23; S. Matthew xxvii. 24, 25; S. Luke xxiii. 24—45; S. Matthew xxvii. 51—54; S. John xix. 23—42.

64. The Day of the Great Saturday, f. 70 *b*,

ܝܕܡܢܢ ܕܢܝܡܡܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. Matthew xxvii. 62—66.

65. The Mysteries (celebration of the Eucharist) on the Great Saturday, f. 71 *a*,

ܝܕܡܢܢ ܕܢܝܡܡܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. Matthew xxviii.

66. The Morning of the Resurrection, f. 72 *a*,

ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. Luke xxiv. 1—12.

67. The Sunday of the Resurrection, f. 73 *a*,

ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. John xx. 1—18.

68. Monday of the Week of Weeks, f. 74 *a*,

ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. John xiv. 18—31.

69. Tuesday of do., f. 75 *a*,

ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. Luke xxiv. 13—35.

70. Wednesday of do., f. 76 *a*,

ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. John xv. 1—25.

71. Thursday of do., f. 77 *b*,

ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

ܕܝܚܝܢܢ ܕܝܚܝܢܢ.

S. Matthew ix. 35—x. 15.

87. The third Sunday of do., f. 91 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Luke x. 23—42.

88. The fourth Sunday of do., f. 92 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Luke vi. 12—46.

89. The fifth Sunday of do., f. 94 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Luke xii. 16—34.

90. The sixth Sunday of do., f. 95 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Luke xii. 57—xiii. 17.

91. The seventh Sunday of do., f. 96 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Luke xiii. 22—35.

92. The last Friday of the Week of the Apostles, f. 97 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Matthew x. 37—xi. 15.

93. The first Sunday of Summer, which is Nūsardēl, f. 98 *a*,

ܩܒܠܘܢ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ
ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

S. Luke xiv. 1—14.

94. The Commemoration of S. Thomas, on the 3rd of Tammūz, f. 99 *a*,

ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ
ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ

S. John xx. 19—31.

95. The second Sunday of Summer, f. 99 *a*,

ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ

S. Luke xv. 3—32.

96. The Commemoration of Mār Cyriacus, on the 15th of Tammūz, f. 100 *b*,

ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ
ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ

S. Matthew ii. 16—18, xi. 11—14, xviii. 1—14.

97. The third Sunday of Summer, f. 101 *b*,

ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ

S. John ix. 1—38.

98. The fourth Sunday of Summer, f. 103 *b*,

ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ

S. Mark vii. 1—23.

99. The Feast of the Revelation, on the 6th of Āb, f. 105 *a*,

ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ
ܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ ܕܩܕܝܫܘܬܐ

S. Matthew xvi. 24—xvii. 9.

100. The fifth Sunday of Summer, f. 105 *a*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Luke xvi. 19—xvii. 10.

101. The sixth Sunday of Summer, f. 106 *b*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Luke xvii. 5—19.

102. The seventh Sunday of Summer, f. 107 *a*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Luke xviii. 1—14.

103. The first Sunday of Elias, f. 108 *a*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Luke xviii. 35—xix. 10.

104. The second Sunday of Elias, f. 109 *a*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Matthew xiii. 1—23.

105. The third Sunday of Elias, f. 110 *a*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Matthew xiii. 24—42.

106. The Feast (of the Invention) of the Cross, f. 111 *b*

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Luke xxiv. 13—35.

107. The Sunday after the Invention (of the Cross), f. 111 *b*,

דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא דְּבִנְדָּבְעָא

S. Matthew iv. 12—v. 16.

108. The fifth Sunday of Elias, f. 113 *a*,

ܕܒܢܕܘܬܘܢ ܕܒܢܘܢܐ ܕܩܝܠܐ. ܕܚܘܫܐ. ܕܐܘܩܘܣܐ ܕܩܘܡܐ.

S. Matthew xvii. 14—27.

109. The sixth Sunday of Elias, f. 114 *a*,

ܕܒܢܕܘܬܘܢ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

S. Matthew xv. 21—38.

110. The seventh Sunday of Elias, f. 115 *a*,

ܕܒܢܕܘܬܘܢ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

S. Matthew xviii. 1—19.

111. The first Sunday of Moses, f. 116 *a*,

ܕܒܢܕܘܬܘܢ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

S. Matthew xx. 1—16.

112. The second Sunday of Moses, f. 117 *a*,

ܕܒܢܕܘܬܘܢ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

S. Mark v. 22—34.

113. The third Sunday of Moses, f. 117 *b*,

ܕܒܢܕܘܬܘܢ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

S. John v. 1—18.

114. The fourth Sunday of Moses, f. 117 *b*,

ܕܒܢܕܘܬܘܢ ܕܩܘܡܐ ܕܩܝܠܐ. ܕܚܘܫܐ ܕܩܘܡܐ ܕܩܘܡܐ.

S. John iv. 3—30.

f. For Priests, f. 122 b,

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא תְּמַלְקִי מַהֲדִּינִי.

See no. 30 above.

g. For Deacons, f. 122 b,

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא דְּבָרָא דְּבָרָא דְּבָרָא
 מִיְּיָרָא דְּבָרָא מִיְּיָרָא מִיְּיָרָא דְּבָרָא דְּבָרָא דְּבָרָא
 לְמַמְדָּא דְּבָרָא.

See no. 49 above.

h. For Nuns, f. 123 a,

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא תְּמַלְקִי דְּבָרָא
 דְּבָרָא.

See no. 87 above.

i. For any man, f. 123 a,

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא דְּבָרָא דְּבָרָא דְּבָרָא.

See no. 34 above.

j. For youths, f. 123 a,

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא דְּבָרָא דְּבָרָא.

See no. 85 above.

k. For those that are slain, f. 123 a.

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא דְּבָרָא.

See no. 72 above.

l. For Women, f. 123 a,

דְּבָרָא מִתְּיָרָא מִזְבֵּי אִשְׁוֹ דְּחַוְיָא דְּבָרָא דְּבָרָא.

See no. 112 above.

11. The first Sunday after the Epiphany, f. 21 *a*,

ܕܣܦܬܘܬܐ ܕܩܕܝܫܐ ܕܝܫܘܥ.

Exod. iii. 1—15 ; Isaiah xlv. 21—xlv. 4 (ܫܡܝܢܐ ܕܝܫܘܥ),

ܘܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

12. The Commemoration of S. Peter and S. Paul, f. 23 *a*,

ܕܕܗܘܪܝܘܬܐ ܕܩܕܝܫܐ ܫܘܠܫܐ.

2 Kings iv. 8—27 ; Acts ix. 32—42, xiv. 7—14, xx. 7—12.

ܘܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

13. The second Sunday after the Epiphany, f. 26 *a*,

ܕܣܦܬܘܬܐ ܕܩܕܝܫܐ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

Num. x. 29—xi. 10 ; Isaiah xlv. 11—17.

ܘܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

14. The Commemoration of the Evangelists, f. 27 *b*,

ܕܕܗܘܪܝܘܬܐ ܕܩܕܝܫܐ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

1 Kings xviii. 30—39 ; Acts v. 12—32.

ܘܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

15. The third Sunday after the Epiphany, f. 29 *b*,

ܕܣܦܬܘܬܐ ܕܩܕܝܫܐ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

Num. xi. 11—20 ; Isaiah xlv. 18—xlvi. 4.

ܘܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ.

16. The Commemoration of S. Stephen, f. 31 *a*,

דְּרֹגְדֵי שְׁטֵפָן הַמִּשְׁכֵּן.

1 Kings xxi. 1—21; Acts vi. 8—vii. 1, 51—60, viii. 1, 2.

❖ דְּרֹגְדֵי שְׁטֵפָן הַמִּשְׁכֵּן ❖ שְׁמֵי שְׁמַיָּם דְּרֹגְדֵי שְׁטֵפָן.

17. The fourth Sunday after the Epiphany, f. 33 *b*,

דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם.

Num. xi. 23—35; Isaiah xlvi. 5—13.

❖ שְׁמֵי שְׁמַיָּם דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם ❖

18. The Commemoration of the Greek Doctors, f. 35 *a*,

דְּרֹגְדֵי דְּרֹגְדֵי מְרִיטֵי.

1 Sam. xxii. 6 (דְּרֹגְדֵי מְרִיטֵי)—21; Acts xxi. 27—34, xxii. 30—xxiii. 16.

❖ דְּרֹגְדֵי מְרִיטֵי ❖ דְּרֹגְדֵי מְרִיטֵי דְּרֹגְדֵי מְרִיטֵי.

19. The fifth Sunday after the Epiphany, f. 38 *a*,

דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם.

Deut. xviii. 9—22; Isaiah xlvi. 12—20.

❖ דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם ❖

20. The Monday of the Prayer of the Ninevites, f. 39 *b*,

דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם.

Gen. xviii. 20—33; Isaiah lxiii. 17—lxiv. 12.

❖ דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם ❖ דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם.

21. The Tuesday of do., f. 41 *a*,

דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם.

Isaiah lviii.; Habakkuk iii.

❖ דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם ❖ דְּרֹגְדֵי שְׁמֵי שְׁמַיָּם.

22. The Wednesday of do., f. 42 *a*,

דְּיָדְבָרֵי דְכַחֲשָׁהּ.

Joel i. 1—31 ; Jonah iii. and iv.

דָּוָא. מֵהַ מְכַזְּבֵי בְּיָמֵיךָ.

23. The Thursday of do., f. 44 *a*,

דְּיַמְמַלְלֵי דְכַחֲשָׁהּ.

Isaiah lxxv. 16,

שְׂחַבְיָהּ אֲבָרָה מְכַזְּבֵי * דְּמַבְרִיחֵי טְרִיבָהּ.

Jerem.

שְׂחַבְיָהּ אֲבָרָה מְכַזְּבֵי. * דְּוִדְרֵי דֵם טַרְחָחֵם.

דָּוָא. טַרְחָחֵם וְלִשְׁתִּי.

24. The Commemoration of the Syrian Doctors, f. 44 *b*,

דְּדֵסְחֵי דְבִלְלֵי סַחְרֵי.

2 Kings xiii. 14—21 ; Acts xii. 25—xiii. 12.

דָּוָא. בְּיָמֵי מְכַזְּבֵי סַחְרֵי. * דְּדֵסְחֵי דְבִלְלֵי סַחְרֵי.

דְּיָגִישְׁתִּי.

25. The sixth Sunday after the Epiphany, f. 46 *a*,

דְּסַבְבַּת דְּיָרֵי דְּדֵסְחֵי דְכַחֲשָׁהּ לְגַבְרֵי מַבְרִיחֵי.

Deut. xxiv. 9—22 (ending with *טַרְחָחֵם*); Isaiah lxiii. 7—16.

דָּוָא. אֵינִי לְמַכְזֵבֵי טַרְחָחֵם.

26. The Commemoration of any one Saint, f. 47 *b*,

דְּדֵסְחֵי דְּיָרֵי דְּכַחֲשָׁהּ.

Isaiah xli. 8—16 ; Acts xviii. 19 (*סַחְרֵי מַבְרִיחֵי*)—xix. 20.

דָּוָא. דְּדֵסְחֵי דְּכַחֲשָׁהּ * דְּיָרֵי דְּכַחֲשָׁהּ.

* No more of the text is given in the MS.

27. The seventh Sunday after the Epiphany, f. 50 *a*,

קְסַמְכַחְבַּי קְבַחְבַּי קְבַחְבַּי. קְבַחְבַּי שְׁמַחְבַּי שְׁמַחְבַּי אֲלֵהּ.

Deut. xiv. 2 (לֵךְ לְבַח מַדְבָּר)—xv. 4; Isaiah xlii. 5—17.

אֲדָמָה. יְבַחְבַּי שְׁמַחְבַּי. חַד קְבַחְבַּי

28. The Commemoration of the Dead, f. 52 *a*,

קְסַמְכַחְבַּי קְבַחְבַּי.

Ezek. xxxvii. 1—14; Ecclesiasticus xlv. 1—xlv. 5.

אֲדָמָה. מַחְבַּי שְׁמַחְבַּי אֲדָמָה. קְבַחְבַּי שְׁמַחְבַּי

29. The eighth Sunday after the Epiphany, f. 54 *a*,

קְסַמְכַחְבַּי קְבַחְבַּי קְבַחְבַּי. קְבַחְבַּי שְׁמַחְבַּי שְׁמַחְבַּי אֲלֵהּ.

Exod. xv. 22—26, xvi. 4—7 (קְבַחְבַּי שְׁמַחְבַּי), 9, 10; Isaiah xlv. 23, 24 (to קְבַחְבַּי שְׁמַחְבַּי), lxv. 17—24, lxvi. 1.

אֲדָמָה. מַחְבַּי שְׁמַחְבַּי אֲדָמָה.

30. The first Sunday in Lent, f. 56 *a*,

קְסַמְכַחְבַּי קְבַחְבַּי קְבַחְבַּי. קְבַחְבַּי שְׁמַחְבַּי שְׁמַחְבַּי אֲלֵהּ.

Exod. xxxiv. 1—7 (to לְבַחְבַּי שְׁמַחְבַּי), 27—35; Isaiah lviii.

אֲדָמָה. יְבַחְבַּי שְׁמַחְבַּי שְׁמַחְבַּי אֲדָמָה. אֲדָמָה

31. Monday in the first week of Lent, f. 58 *a*,

קְסַמְכַחְבַּי קְבַחְבַּי קְבַחְבַּי. קְבַחְבַּי שְׁמַחְבַּי שְׁמַחְבַּי אֲלֵהּ.

Gen. i. 1—18; Joshua i. 1—11.

אֲדָמָה. יְבַחְבַּי שְׁמַחְבַּי שְׁמַחְבַּי אֲדָמָה.

43. Wednesday of do., f. 81 *b*,

בְּיַדְכֶם בְּפִלְאָה־.

Gen. xiii. 8—18; Joshua viii. 18—29.

❖ אָז־. וְשָׁמַרְתָּ אֶת־הַיְּמִינוֹתַי

44. Thursday of do., f. 83 *b*,

בְּיַדְכֶם בְּפִלְאָה־.

Gen. xiv. 1—17; Joshua viii. 30—35.

❖ אָז־. וְשָׁמַרְתָּ אֶת־הַיְּמִינוֹתַי

45. Friday of do., f. 85 *a*,

בְּיַדְכֶם בְּפִלְאָה־.

Gen. xiv. 18—xv. 15; Joshua ix. 1—14.

❖ אָז־. וְשָׁמַרְתָּ אֶת־הַיְּמִינוֹתַי

46. The fifth Sunday in Lent, f. 87 *a*,

בְּיַדְכֶם בְּפִלְאָה־.

Gen. xvi., xvii.; Joshua ix. 15—27.

❖ אָז־. וְשָׁמַרְתָּ אֶת־הַיְּמִינוֹתַי

47. The fifth Friday in Lent, f. 90 *a*,

בְּיַדְכֶם בְּפִלְאָה־.

Gen. xviii. 1—19; Joshua xiv. 6—15.

❖ אָז־. וְשָׁמַרְתָּ אֶת־הַיְּמִינוֹתַי

48. The sixth Sunday in Lent, f. 91 *a*,

בְּיַדְכֶם בְּפִלְאָה־.

Joshua xxi. 43—xxii. 9.

❖ אָז־. וְשָׁמַרְתָּ אֶת־הַיְּמִינוֹתַי

54. Thursday of the Passover, f. 104 *a*,

ܕܝܘܡܢܝܘܢ ܕܝܫܝܘܒܝܢ.

Exod. xii. 1—18 (ܩܘܕܫܐ ܩܘܕܫܐ); Zechar. ix. 9—12, xi. 4, 5, 12, 13, xii. 9—14, xiii. 7—9.

ܐܘܕܢܐ. ܝܝܫܘܥ ܕܝܫܝܘܒܝܢ ܕܝܫܝܘܒܝܢ.

55. The Friday of the Crucifixion, f. 106 *b*,

ܕܝܘܡܢܝܘܢ ܕܝܘܡܢܝܘܢ.

Isaiah lii. 13—liii. 12; Daniel ix. 20—27.

ܐܘܕܢܐ. ܝܫܘܥ ܕܝܫܝܘܒܝܢ ܕܝܫܝܘܒܝܢ.

56. The Great Saturday of the Passion, f. 108 *a*,

ܕܝܘܡܢܝܘܢ ܕܝܫܝܘܒܝܢ.

Gen. xxii. 1—19; Jonah ii. 2—11.

ܐܘܕܢܐ. ܝܫܘܥ ܕܝܫܝܘܒܝܢ ܕܝܫܝܘܒܝܢ.

57. The Great Sunday of the Resurrection, f. 110 *a*,

ܕܝܘܡܢܝܘܢ ܕܝܫܝܘܒܝܢ.

Isaiah lx. 1—7; 1 Sam. ii. 1—10.

ܐܘܕܢܐ. ܝܫܘܥ ܕܝܫܝܘܒܝܢ ܕܝܫܝܘܒܝܢ.

ܕܝܫܝܘܒܝܢ.

58. Monday of the Week of Weeks, f. 111 *a*,

ܕܝܘܡܢܝܘܢ ܕܝܫܝܘܒܝܢ.

Isaiah lx. 9 (ܕܝܫܝܘܒܝܢ)—22; Acts ii. 14—36.

ܐܘܕܢܐ. ܝܫܘܥ ܕܝܫܝܘܒܝܢ ܕܝܫܝܘܒܝܢ.

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ
 ܘܕܢܘܢܐ

64. The Sunday after the Resurrection, called the New Sunday, f. 120 *b*,

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ
 ܘܕܢܘܢܐ

Isaiah lv. 4—12 ; Acts iv. 32—v. 11.

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ

65. The third Sunday after the Resurrection, f. 122 *a*,

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ
 ܘܕܢܘܢܐ

Isaiah lvi. 1—7 ; Acts v. 34—42.

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ

66. The fourth Sunday after the Resurrection, f. 123 *b*,

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ
 ܘܕܢܘܢܐ

Isaiah xlix. 13—23 ; Acts viii. 14—25.

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ

67. The fifth Sunday after the Resurrection, f. 124 *b*,

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ
 ܘܕܢܘܢܐ

Isaiah xlix. 7—13 ; Acts ix. 1—19 (ܘܕܢܘܢܐ).

ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ ܘܕܢܘܢܐ

87. The first Sunday of the week of Elias, f. 159 *a*,

ܕܣܒܘܬܐ ܕܥܠܝܐ ܕܡܘܠܘܢ ܕܩܘܪܝܢܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ.

Deut. vi. 20—vii. 6 (ܥܘܠܝܐ ܕܡܘܠܘܢ ܕܩܘܪܝܢܐ); Isaiah xxxi.

ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

88. The second Sunday of do., f. 160 *b*,

ܕܣܒܘܬܐ ܕܥܘܠܝܐ ܕܩܘܪܝܢܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

Deut. vii. 7—11; Isaiah xxx. 15 (ܥܘܠܝܐ ܕܡܘܠܘܢ ܕܩܘܪܝܢܐ)—26.

ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

89. The third Sunday of do., f. 161 *b*,

ܕܣܒܘܬܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

Deut. vii. 12—26 (ܥܘܠܝܐ ܕܡܘܠܘܢ ܕܩܘܪܝܢܐ); Isaiah xxxii. 1—xxxiii. 6.

ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

90. The Feast of the Invention of the Adorable Cross,
f. 164 *a*,

ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

Isaiah lii. 13—liii. 12; Acts ii. 14—36.

ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

ܕܥܘܠܝܐ

95. The fifth Sunday of the Invention and the first of Moses, f. 171 *a*,

קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי
 קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי

Deut. xi. 1—12; Isaiah xl. 1—17.

אָזְכֵּרָהּ מִן דְּוֹתֵיבָּנִי מִתְּיָבִיעַ מְכַלֵּל

96. The sixth Sunday of the Invention and the second of Moses, f. 173 *a*,

קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי
 מְכַלֵּל גְּבוּרָהּ טְהוֹרָהּ נִיבֵּל

Deut. xi. 13—xii. 1; Isaiah xl. 18—xli. 7.

אָזְכֵּרָהּ מִתְּיָבִיעַ מִתְּיָבִיעַ

97. The seventh Sunday of the Invention and the third of Moses, f. 175 *b*,

קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי
 חַדְשֵׁי שְׁלֵשָׁה נִיבֵּל

Deut. xiii. 12—18; Isaiah xli. 8—20.

אָזְכֵּרָהּ מִתְּיָבִיעַ מִתְּיָבִיעַ

98. The eighth Sunday of the Invention and the fourth of Moses, f. 176 *a*,

קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי
 קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי קְסַבְתָּבָּנִי

Deut. xii. 29—xiii. 5; Isaiah xli. 21—xlii. 4.

אָזְכֵּרָהּ מִתְּיָבִיעַ מִתְּיָבִיעַ מִתְּיָבִיעַ מִתְּיָבִיעַ

99. The first Sunday of the Dedication of the Church,
f. 177 *b*,

קִּסְטֵי־בַּיִתְּךָ יְיָ אֱלֹהֵינוּ וְיִשְׁמְרֵנוּ
בְּיָמֵינוּ וְיִשְׁמְרֵנוּ בְּיָמֵינוּ
בְּיָמֵינוּ .

Exod. xl. 17—38; Isaiah vi.

וְיִשְׁמְרֵנוּ בְּיָמֵינוּ .

100. The second Sunday of do., f. 179 *b*,

קִּסְטֵי־בַּיִתְּךָ יְיָ אֱלֹהֵינוּ וְיִשְׁמְרֵנוּ
בְּיָמֵינוּ וְיִשְׁמְרֵנוּ בְּיָמֵינוּ
בְּיָמֵינוּ .

Exod. xxxix. 32 (סִבְעֵינָהּ)—xl. 16; 1 Kings vi. 1, 2, 38 (to
מִבְּרֵיתְךָ), viii. 1—11.

וְיִשְׁמְרֵנוּ בְּיָמֵינוּ .

101. The third Sunday of do., f. 181 *b*,

קִּסְטֵי־בַּיִתְּךָ יְיָ אֱלֹהֵינוּ וְיִשְׁמְרֵנוּ
בְּיָמֵינוּ וְיִשְׁמְרֵנוּ בְּיָמֵינוּ
בְּיָמֵינוּ .

Num. vii. 1—10, 88 (שִׁבְעֵינָהּ), 89, ix. 15—18 (אֲזַנֵּי);
Isaiah liv. 1—15.

וְיִשְׁמְרֵנוּ בְּיָמֵינוּ .

102. The fourth Sunday of do., f. 183 *b*,

קִּסְטֵי־בַּיִתְּךָ יְיָ אֱלֹהֵינוּ וְיִשְׁמְרֵנוּ
בְּיָמֵינוּ וְיִשְׁמְרֵנוּ בְּיָמֵינוּ
בְּיָמֵינוּ .

1 Kings vi. 1—19; 2 Sam. vi. 1—5, 13—19 (אֲזַנֵּי
לְבַבְךָ).

וְיִשְׁמְרֵנוּ בְּיָמֵינוּ .

Subscription, f. 185 *b*,

עֲלֵינוּ יְהוָה יִדְבַּר בְּדָבָר שֶׁמִּדְּבַר דְּבָרָיו . וְלִמְכָרָה אֲרָבָה
 ❖ אֲרָבָה

103. Lessons for the Dead, f. 185 *b*,

אֲרָבָה יְהוָה יִדְבַּר בְּדָבָר בְּיָמֵינוּ.

a. For Priests, f. 185 *b*,

בְּדָבָרָה בְּדָבָר דָּוָה.

Ecclesiasticus i. 20 (Lagarde, p. 3, l. 5, אֲרָבָה to אֲרָבָה
 אֲרָבָה), ii. 7—11 (אֲרָבָה אֲרָבָה), iii. 1, xxxiv. 13—18, xxxv.
 5—7, xxxix. 19, 24 (to אֲרָבָה אֲרָבָה), xl. 8, 11, xli. 11 (אֲרָבָה);
 Isaiah xxv. 1—4, 8, 9, xxvi. 1—4, 7—9, 12, 17—19 (to אֲרָבָה
 אֲרָבָה).

❖ אֲרָבָה . אֲרָבָה יְהוָה יִדְבַּר בְּדָבָר אֲרָבָה

b. For Deacons, f. 187 *b*,

בְּדָבָר מִבְּיָמֵינוּ

Daniel viii. 1—3 (אֲרָבָה), 15 (אֲרָבָה אֲרָבָה)—17 (אֲרָבָה אֲרָבָה
 אֲרָבָה), x. 20, 21, xii. 2—4, 8—10, 13; Numbers
 xx. 22—29, xxxiii. 39, Deut. xxxii. 49—52.

❖ אֲרָבָה . אֲרָבָה יְהוָה יִדְבַר בְּדָבָר

104. Lessons omitted in their proper places, f. 189 *a*,

אֲרָבָה דָּבָר יְהוָה יִדְבַר בְּדָבָר אֲרָבָה .

a. The Commemoration of Rabban Hōrmīzd, f. 189 a,

ܒܪܗܡܝܙܕ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ .

Isaiah xli. 8—16; Acts xxvii. 21—26, xxviii. 1—5, 6 (ܐܫܠܗ) —9.

ܘܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ
ܕܕܘܨܗܘܘܫ .

b. The Commemoration of S. Thomas, 3rd of Tammūz, f. 190 a,

ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ
ܕܕܘܨܗܘܘܫ .

Isaiah lv. 4—12; Jerem. i. 4—8 (ܐܫܠܗ ܕܕܘܨܗܘܘܫ), 17, 18, xv. 19—21.

ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ
ܕܕܘܨܗܘܘܫ .

c. The Commemoration of Cyriacus the martyr, 15th of Tammūz, f. 190 b,

ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ
ܕܕܘܨܗܘܘܫ .

The prayer of Azariah, 2—22 [Daniel iii.]; Acts xvii. 22—31.

ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ ܕܕܘܨܗܘܘܫ
ܕܕܘܨܗܘܘܫ .

d. The Feast of the Revelation of our Lord on Mount Tabor (the Transfiguration), 6th of Āb, f. 191 b,

ܕܝܚܝܘܢܝܢ ܕܝܠܝܘܬܝܢ ܕܝܚܝܘܢܝܢ ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ.

Exod. xxiv. 1—4, 9—18; Ezek. xliii. 1—7 (ܠܠܝܠܝܢ), xliv. 1—5.

ܟܘܠܗ ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ
ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ ܕܝܠܝܘܬܝܢ

e. The Commemoration of the sons of Shēmōnī (the Maccabees), f. 193 a,

ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ.

The prayer of Azariah, 2—22 [Daniel iii.]; Acts xix. 13—20.

Subscription, f. 193 a,

ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ
ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ
ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ

The imperfect colophon, ff. 193 b—194 b, states that this volume was finished on the 15th of the latter Teshrī, A. Gr. 2013 = A.D. 1701, in the village of Alkōsh. The name of the scribe, the deacon Joseph of Alkōsh, is to be read in the ornamental 'Unwān, f. 1 b,

ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ
ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ

ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ ܕܝܘܠܝܘܬܝܢ

At the end, f. 194*b*, is a note, likewise in a very inelegant hand, stating that this book belonged by purchase to the priest Hendī Dergēnāyā.

وَجَدْتُ فِي هَذِهِ الْكِتَابِ
[مِنْ كِتَابِ] دَرَجَاتٍ خَلِيفَةٍ
بِاسْمِ الْوَلِيِّ الْوَالِي

Add. 1977

Paper, about 12¼ in. by 8¾; 58 leaves, slightly stained with water, of which the first and last are blank; quires, signed with letters, of 10 leaves, the first and last having only 9. The writing is a fine, large, Nestorian *sertā*. The volume, which is dated A. Gr. 2040 = A.D. 1728, contains—

I. The *Turgāmē** of ‘Abhd-īshō’, metropolitan of Nišībis and Armenia, for the Gospels of the Sundays, Feasts and Commemorations throughout the year (see *B. O.* iii. 1. 361).

Title, f. 2*b*:

دَرْجَاتٍ خَلِيفَةٍ دَرَجَاتٍ خَلِيفَةٍ
دَرَجَاتٍ خَلِيفَةٍ دَرَجَاتٍ خَلِيفَةٍ
دَرَجَاتٍ خَلِيفَةٍ دَرَجَاتٍ خَلِيفَةٍ
دَرَجَاتٍ خَلِيفَةٍ

These hymns are usually in couplets of twelve-syllable verse, alphabetically arranged and artificially constructed as to rime.

* On the meaning of the word *Turgāmā* see Badger, *The Nestorians*, ii. 19: “Besides the *Euanghelion*, *Shlieha*, and *Karyâné*, the Nestorians have another book called *TURGAMA*, literally *Interpretation*, consisting of a collection of hymns, calling upon the faithful to give ear to the words of the N.T., with other pious exhortations bearing upon the same subject. Portions of this book are appointed to be read before the Epistle and Gospel...The *Turgâmé* are chanted responsively by the officiating deacons around the altar.”

7. Commemoration of the Greek and Syrian Doctors, f. 7 *b*, beginning,

ܐܘܢ ܕܢܫܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

8. The Commemoration of any one Saint, f. 8 *b*, beginning,

ܐܘܢ ܕܢܫܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

9. The Friday of the Dead, f. 9 *b*,

ܐܘܢ ܕܢܫܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

See f. 28 *a*.

10. The first Sunday in Lent, f. 9 *b*, beginning,

ܐܘܢ ܕܢܫܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

11. The second Sunday, f. 10 *b*, beginning,

ܐܘܢ ܕܢܫܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

12. The third Sunday, f. 11 *a*, beginning,

ܐܘܢ ܕܢܫܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

In this *turgāmā* each letter has only *one* line.

18. Palm Sunday, **דְּמַשְׁמֵשׁ**, f. 15 a, beginning,

ֹוּ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ דְּמַשְׁמֵשׁ דְּמַשְׁמֵשׁ : לְמַשְׁמֵשׁ
 דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ

19. The Passover of our Lord, **דְּפִיִּשְׁתָּא דְּמַשְׁ**, f. 15 b, beginning,

ֹוּ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ דְּמַשְׁמֵשׁ : מַשְׁמֵשׁ
 מַשְׁמֵשׁ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ

With double **ד**.

20. The Great Saturday, **דְּמַשְׁמֵשׁ דְּמַשְׁמֵשׁ**, marg. **דְּמַשְׁמֵשׁ**
דְּמַשְׁמֵשׁ, f. 16 b, beginning,

ֹוּ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ דְּמַשְׁמֵשׁ : מַשְׁמֵשׁ
 מַשְׁמֵשׁ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ דְּמַשְׁמֵשׁ : מַשְׁמֵשׁ
 מַשְׁמֵשׁ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ

21. The Resurrection of our Lord, **דְּמַשְׁמֵשׁ דְּמַשְׁמֵשׁ**,
דְּמַשְׁמֵשׁ, f. 17 b, beginning,

ֹוּ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ דְּמַשְׁמֵשׁ : מַשְׁמֵשׁ
 מַשְׁמֵשׁ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ

22. **דְּמַשְׁמֵשׁ דְּמַשְׁמֵשׁ**, marg. **דְּמַשְׁמֵשׁ דְּמַשְׁמֵשׁ**, f. 18 b, beginning,

ֹוּ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ מַשְׁמֵשׁ דְּמַשְׁמֵשׁ : מַשְׁמֵשׁ
 מַשְׁמֵשׁ דְּמַשְׁמֵשׁ מַשְׁמֵשׁ

23. The Friday of the Confessors, f. 19 *b*,

ܕܚܕܘܚܘܢܝܢ ܕܡܘܩܕܝܢܝܢ ܐܘܟܠܝܢ ܕܥܘܠܝܢ

beginning,

ܐܘܟܠܝܢ ܕܡܘܩܕܝܢܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ . ܕܥܘܠܝܢ

ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

24. New Sunday and the Commemoration of S. Thomas, f. 20 *a*, beginning,

ܐܘܟܠܝܢ ܕܡܘܩܕܝܢܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ . ܕܥܘܠܝܢ

ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

25. The Commemoration of S. George, f. 21 *a*, beginning,

ܐܘܟܠܝܢ ܕܡܘܩܕܝܢܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ . ܕܥܘܠܝܢ

ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

26. The Ascension of our Lord, f. 22 *a*, beginning,

ܐܘܟܠܝܢ ܕܡܘܩܕܝܢܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ . ܕܥܘܠܝܢ

ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

27. Pentecost, ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ, marg. ܕܥܘܠܝܢ, f. 23 *a*, beginning,

ܐܘܟܠܝܢ ܕܡܘܩܕܝܢܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ . ܕܥܘܠܝܢ

ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

28. The Friday of Gold and the Friday of the Conclusion of the Week of the Apostles, f. 23 *b*,

ܐܘܟܠܝܢ ܕܡܘܩܕܝܢܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ

See no. 5.

II. Turgāmē for the daily Gospel, f. 28 *a*,

ܐܘܘܪܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

marg. ܕܗܘܐ.

1. Beginning, f. 28 *a*,

ܐܘܘܪܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

2. Another, ܕܗܘܐ, f. 29 *a*, beginning,

ܐܘܘܪܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

The alphabetical sequence ܕܗܘܐ ends with the couplet ܗܘܐ,
 but two couplets are appended without regard to order.

3. Another, to be read daily before the Epistle, ܐܘܘܪܝܢܐ
 ܕܗܘܐ, f. 29 *b*,

ܐܘܘܪܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Stanzas 2 to 4.

III. Other Turgāmē, p. 30 *a*,

ܐܘܘܪܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

1. The Commemoration of Cyriacus, ܐܘܘܪܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ, composed by Mār 'Abhd-īshō' of Gāzartā, ܐܘܘܪܝܢܐ
 (see *B. O.* iii. 1. 610), f. 30 *a*, beginning,

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

Add. 1978

Paper, about 9 in. by $6\frac{3}{8}$; 136 leaves; 14 quires, signed with letters as far as ܘ, of 10 leaves (except ܟ, which has 12, and the last, which has only 4); 19 or 20 lines in a page. The writing is a good, regular, Nestorian *sertā*, of the year 2096 = A.D. 1785. The volume contains

The *Abū Ḥalīm*, that is “the morning prayers for the festivals, composed by Mār Elias III, whose *Kunya* was Abū Ḥalīm (see Assemani, *B. O.* iii. 1, 291—294); with other prayers for the Sundays and Commemorations and the Fridays of Lent, etc., composed by Mār Shallīṭā of Rēsh-‘ainā or Rās-‘ain” (see *B. O.* iii. 1, 176) and others*. F. 3 b:

* Elias III, Abū Ḥalīm ibn al-Ḥadīthī, sat as catholicus from A.D. 1175 to 1190 (*B. O.* iii. 1, 287 sqq.). The prayers composed or revised by him sometimes bear his name, ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ, but more frequently not. Among the writers whom he laid under contribution those mentioned by name are:

(1) Shallīṭā, bishop of Rēsh-‘ainā or Rās-‘ain (*B. O.* iii. 1, 266 sqq.), and his contemporary Paul, bishop of al-Anbār (*B. O.* iii. 1, 172), who flourished about A.D. 740.

(2) George of Āthōr, metropolitan of Arbēl and Mosul, A.D. 945 (*B. O.* iii. 1, 518 sqq.).

(3) ‘Abhd-īshō’ bar ‘Akrē, catholicus from A.D. 963 to 986 (*B. O.* iii. 1, 199 sqq.).

(4) Elias bar Shinnāyā, metropolitan of Ṣūbhā or Nisibis, who lived in the

תְּקַוֶּה בְּיָמֵינוּ בְּיָמֵינוּ . בְּיָמֵינוּ . לְיָמֵינוּ . בְּיָמֵינוּ מִדֵּי
 בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ
 דְּבָרֵינוּ תְּקַוֶּה בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ
 בְּיָמֵינוּ בְּיָמֵינוּ . בְּיָמֵינוּ . לְיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

1. The Nativity, בְּיָמֵינוּ בְּיָמֵינוּ, f. 3 b. Prayer of Elias,

לְיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

and prayer revised by him,

בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ
 בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

2. The first Sunday after the Nativity, f. 6 b. Prayers of Shallitā,

בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ
 בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

and

בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

3. a. The Commemoration of the Virgin Mary in winter, f. 9 b,

בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

Prayers of Elias,

בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ
 בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

first half of the xith cent. (*B. O.* iii. 1, 266 sqq.).

(5) Solomon the metropolitan. Perhaps Solomon of al-Baṣra, the author of "the Bee," who was living in A.D. 1222 (*B. O.* iii. 1, 309).

(6) Abu 'l-'Izz Ḥadīrī (*sic*), a monk of the convent of Mār Michael near Mosul (*B. O.* iii. 1, 610).

and

לְעֹשֵׂי דְשִׁמְרֵי אֲרָמָיָהּ וְעֹשֵׂי דְשִׁמְרֵי
 דְּבֵיתֵי מְלָכֵי אֲרָמָיָהּ וְעֹשֵׂי דְשִׁמְרֵי

13. Commemoration of the Greek Doctors, f. 35 *b*. Prayers
 of Shallitā,

וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ
 וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ

and

וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ
 וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ

14. The fifth Sunday after the Epiphany, f. 37 *a*. Prayers
 of Elias,

וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ
 וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ

and of Shallitā,

וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ
 וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ

15. *a*. The Monday of the Prayer (of the Ninevites),
 f. 38 *a*. The first session (מִשְׁמֵרָא); prayers of Elias,

וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ
 וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ

and

וְעֹשֵׂי דְשִׁמְרֵי מְלָכֵי אֲרָמָיָהּ

and

ܕܢܘܨܘܢ ܕܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ
 ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ.

16. The Commemoration of the Syrian Doctors, f. 49 a.
Prayers of Shallitā,

ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ.

and

ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ.

17. The sixth Sunday after the Epiphany, f. 50 a. Prayers
of Shallitā,

ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ.
ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ.

and

ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ.
ܕܝܘܢܐܢܐ.

18. The Commemoration of the Saints, ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ,
f. 51 b. Prayers of Elias,

ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ.

and

ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ. ܕܝܘܢܐܢܐ.
ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ ܕܝܘܢܐܢܐ.

19. The seventh Sunday after the Epiphany, f. 54 b.
Prayers of Paul of al-Anbār,

ܕܝܫܘܢ ܩܘܠܘܨ ܕܢܝܚܝܕܐ .(sic) ܩܝܡܝܢ ܘܡܫܝܚܝܢ ܕܕܘܠܐ
ܕܝܫܘܢܐ . ܐܘܒ . ܕܢܚܘܩܐ ܕܐܘܪܝܢܐ ܕܩܝܡܝܢܐ ܘܡܫܝܚܝܢܐ ܕܝܫܘܢܐ

and

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ .

20. The Friday of the Dead, f. 55 b. Prayers of Elias,

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ . ܐܘܒ .

and

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ .

21. The eighth Sunday after the Epiphany, f. 57 b. Prayers
of Shallitā,

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ .
ܐܘܒ .

and

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ .
ܕܝܫܘܢܐ ܕܝܫܘܢܐ .

22. The first Sunday in Lent, ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ,
f. 59 a. Prayers of Elias,

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ . ܐܘܒ .

and

ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ .

ܕܝܫܘܢܐ .

44. Nūsardēl, ܢܘܫܪܕܝܠ ܕܥܘܠܝܐ, f. 117 *a*. Prayers of Elias,

ܠܗ ܡܩܝܡܐ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

and

ܠܗ ܢܝܠܐ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

45. The Transfiguration, ܕܝܠܩܝܘܨܝܐ, f. 118 *a*. Prayers of Elias,

ܦܝܢ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

and of George of Athōr,

ܦܝܢ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

46. The Invention of the Cross, f. 121 *a*. Prayers of Elias,

ܠܗ ܦܝܢ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

and

ܠܗ ܦܝܢ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

47. The first Sunday after the Invention of the Cross, f. 124 *a*. Prayers of Shallīṭā,

ܠܗ ܦܝܢ ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ
ܡܢ ܡܩܝܡܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ

51. For the Saturdays of Lent at Communion, ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ, f. 132 a. Prayers of Elias,

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ
ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ

and

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ.

52. With the hymns of the Vigils (Lauds) on the Dominical Festivals, ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ, f. 132 b. Prayers of Shallitā,

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ
ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ

and

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ

and

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ

and

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ

The colophon, f. 133 b, states that the volume was finished on the 21st of the latter Kānōn, A. Gr. 2096 = A.D. 1785, in Gessā, the village of Simeon bar Šabbā'ē, when Mār Simeon was catholic patriarch of the East. The scribe was Thomas, son of Moses, son of Yahbhō.

ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ
ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ
ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ ܩܘܠܘܬܝܢ

I. The proper Psalms at Vespers.

a. Monday, f. 3 *b*, **ܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ**,
Pss. xi, xii, xiii, xiv; 2nd *marmāthā*, Pss. xv, xvi, xvii.

b. Tuesday, f. 5 *b*, Pss. xxv, xxvi, xxvii; 2nd *marmāthā*,
Pss. xxviii, xxix, xxx.

c. Wednesday, f. 7 *b*, Pss. lxii, lxiii, lxiv; 2nd *marmāthā*,
Pss. lxv, lxvi, lxvii.

d. Thursday, f. 10 *a*, Pss. xcvi, xcvi, xcvi; 2nd *mar-*
māthā, Pss. xcix, c, ci.

e. Friday, f. 11 *b*, Pss. lxxxv, lxxxvi; 2nd *marmāthā*, Pss.
lxxxvii, lxxxviii.

f. Saturday, f. 13 *a*, Pss. cxliv, cxlv, cxlvi; 2nd *marmāthā*,
Pss. cxlvii, cxlviii, cxlix, cl.

Subscription, f. 15 *a*,

ܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ : ܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ
❖ **ܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ**

II. The Anthems for Vespers, **ܩܕܝܫܐ ܕܥܠܡܝܢ**, f. 15 *a*.

1. **ܩܕܝܫܐ ܕܥܠܡܝܢ ܕܩܕܝܫܐ ܕܥܠܡܝܢ** (compare f. 17 *a*).

a. Monday, **ܩܕܝܫܐ**, marg. **ܩܕܝܫܐ ܕܥܠܡܝܢ**, f. 15 *a*; **ܩܕܝܫܐ**
f. 16 *a*.

b. Tuesday, **ܩܕܝܫܐ ܕܥܠܡܝܢ**, f. 17 *a*; **ܩܕܝܫܐ**, f. 17 *b*.

c. Wednesday, **ܩܕܝܫܐ ܕܥܠܡܝܢ**, f. 18 *b*; **ܩܕܝܫܐ**, f. 18 *b*.

ensuing week; if *After*, then the *under choir*, or the congregation on the south side, shall open the service for the same appointed period. The rubrical order of the *Khudhra* directs that this change shall take place on alternate Sundays. The *KDHAM OO D'WATHAR* contains a few prayers, extracts from the Psalter, and the whole psalms as appointed to be used at the Matins and Vespers of week days, and the psalms and two or three collects appointed for the Matins of every Sunday."

1. Monday,

ܩܕܝܫܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

2. Tuesday, etc., f. 34 *b*.

IV. Doxologies, ܩܕܝܫܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ, f. 35 *a*.

Monday, f. 35 *a*; Tuesday, do.; Wednesday, f. 35 *b*; Thursday, f. 36 *a*; Friday, f. 36 *b*; Saturday, f. 37 *b*.

V. The hymns addressed to the Martyrs, ܩܕܝܫܐ ܕܥܘܠܐ, f. 37 *b*.

1. Monday, vespers, f. 37 *b*; morning prayer, ܩܕܝܫܐ ܕܥܘܠܐ, f. 39 *a*.

2. Tuesday, vespers, f. 41 *a*; morning prayer, f. 42 *b*.

3. Wednesday, vespers, f. 44 *a*; morning prayer, f. 45 *b*.

4. Thursday, vespers, f. 47 *a*; morning prayer, f. 48 *b*.

5. Friday, vespers, f. 50 *a*; morning prayer, f. 52 *a*.

6. Saturday, vespers, f. 54 *b*; morning prayer, f. 56 *a*.

7. Sunday, morning prayer, ܩܕܝܫܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ,
 f. 57 *a*; ܩܕܝܫܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ, f. 60 *a*.

Subscription, f. 65 *a*,

ܩܕܝܫܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

VI. Anthems for the Weeks of the Year, ܩܕܝܫܐ ܕܥܘܠܐ, f. 65 *a*.

1. From the Annunciation to the Epiphany, ܩܕܝܫܐ ܕܥܘܠܐ,
 ܩܕܝܫܐ ܕܥܘܠܐ, f. 65 *a*.

2. For the Week of the Epiphany, **דְּתָבֵינָא דְּבִישָׁא** f. 65 *a*.

3. From Lent to Pentecost, f. 65 *b*,

(*sic*) **מִן עָמְרָא דְּבִישָׁא לְפִתְחֵי עֵשְׂרִים לְבַר דְּתָבֵינָא
וְלֵא דְּתָבֵינָא דְּלֵילָא.**

4. For the Week of the Apostles, f. 65 *b*,

דְּתָבֵינָא דְּבִישָׁא.

5. For the Week of Summer, f. 65 *b*,

דְּתָבֵינָא דְּבִישָׁא.

6. From the festival of the Cross to the Consecration of the Church, f. 66 *a*,

וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא.

7. The Consecration of the Church, **דְּתָבֵינָא דְּבִישָׁא**, f. 66 *a*.

Subscription, f. 66 *b*,

תְּלָמִיד מִתְּבִישָׁא דְּתָבֵינָא. וְלֵא דְּתָבֵינָא.

VII. Versicles called *kalyāthā* (sing. *kāltā*), prefixed to the Psalms on the ferial days when there is celebration of the Eucharist, f. 66 *b*,

**וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא. וְלֵא דְּתָבֵינָא.
וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא. וְלֵא דְּתָבֵינָא.**

❖ (Ps. xv.) **וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא. וְלֵא דְּתָבֵינָא.
וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא. וְלֵא דְּתָבֵינָא.**

וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא. וְלֵא דְּתָבֵינָא.

(Ps. xxv.) **וְעַד בְּרִיתֵינָא דְּבִישָׁא דְּתָבֵינָא.**

Subscription, f. 67 *a*, **וְעַד בְּרִיתֵינָא דְּבִישָׁא.**

VIII. Hymns called **ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ**, apparently chanted at the beginning of each month.

1. The first, f. 67 *a*, begins:

ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ : ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ :
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ (sic) ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ : ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ : ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ : ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ : ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ❖

2. Composed by Rabban Abraham of Bēth Sēlōkh, in A. Gr. 1837 = A.D. 1526, f. 67 *b*:

ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ

On the margin we read,

ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ

3. Composed by Mār Gabriel, nephew of the above, in A. Gr. 1910 = A.D. 1599, f. 68 *a*:

ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ
 ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ ܕܡܢܗܘܿܬܐ ܕܩܘܿܪܘܿܬܐ

Part of it, on f. 68 *b*, is alphabetical.

Another by Wardā, f. 39 *a*,

ܠܫܘܒܐ ܕܥܘܕܘܢ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ

Another by Wardā, f. 40 *b*,

ܠܫܘܒܐ ܕܥܘܕܘܢ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ

c. Third *mautēbhā*, f. 50 *b*.

d. Vigils, ܠܫܘܒܐ ܕܥܘܕܘܢ, f. 51 *b*; nocturns, f. 52 *a*; morning prayer, f. 54 *a*.

2. The second Friday after the Nativity, the Commemoration of the virgin Mary, f. 56 *a*,

ܠܫܘܒܐ ܕܥܘܕܘܢ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ
 ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ ܕܫܘܒܐ

a. First *mautēbhā*, f. 93 b. Hymn by Wardā, f. 100 a,

ܠܟܠ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Another by Wardā, f. 101 a,

ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

The festivals are the Annunciation, Nativity, Epiphany, Lent, Good Friday, Easter, the Ascension, and Whitsunday.

b. Second *mautēbhā*, f. 103 a. Hymn by Ḥakkīm of Bēth Kāshā, f. 111 a,

ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Another by the priest Shemshā Ṣaidēnāyā, f. 116 b,

ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

c. Third *mautēbhā*, f. 118 a.

d. Vigils, f. 119 b; nocturns, f. 121 b; morning prayer, f. 123 a.

4. The Friday after the Epiphany, commemoration of S. John the Baptist, f. 125 *a*.

a. First *mautēbhā*, f. 126 *a*.

b. Second *mautēbhā*, f. 132 *b*. Hymn by Wardā, f. 141 *a*,

ܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ

c. Vigils and nocturns, f. 143 *a*; morning prayer, f. 144 *a*.

5. Commemoration of S. Peter and S. Paul, f. 145 *a*.

a. First *mautēbhā*, f. 146 *b*. Hymn by Wardā, f. 149 *b*,

ܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ

Another by Wardā, f. 150 *b*,

ܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ

b. Second *mautēbhā*, f. 154 *a*.

c. Vigils and nocturns, f. 166 *a*; morning prayer, f. 167 *a*.

6. Commemoration of the Four Evangelists, f. 167 *b*.

a. *Mautēbhā*, f. 169 *a*. Hymn by Wardā, f. 183 *a*,

ܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ
 ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ

b. Vigils and nocturns, f. 188 b; morning prayer, f. 189 b.

7. Commemoration of S. Stephen, f. 190 b.

a. *Mautēbhā*, f. 191 b.

b. Vigils and nocturns, f. 207 a; morning prayer, f. 208 a.

8. Commemoration of the Greek Doctors, Diodorus, Theodore and Nestorius, f. 208 b.

a. *Mautēbhā*, f. 210 a. Hymn by Bābhai, f. 229 a,

ܐܘܢܐ ܕܥܘܠܐ : ܡܪ ܡܝܚܘܨܐ . ܟܘܢܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܩܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .
 ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .
 ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .

Hymn by the priest Šēlibhā of Manšūrīyah, f. 229 b,

ܕܥܘܠܐ ܕܥܘܠܐ : ܕܥܘܠܐ ܕܥܘܠܐ : ܕܥܘܠܐ ܕܥܘܠܐ .
 ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .
 ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .
 ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .

b. Vigils and nocturns, f. 235 a; morning prayer, f. 236 a.

9. Commemoration of the Syrian Doctors, Ephraim, Narsai, Abraham, Lōlyānē (Julian), John, and Michael, f. 236 b.

a. *Mautēbhā*, f. 238 a.

b. Vigils and nocturns, f. 251 b; morning prayer, f. 252 b.

10. Commemoration of any one Saint, known as that of Mār Abhā the catholicus, f. 253 a,

ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ .

a. First *mautēbhā*, f. 255 a. Hymns for Simeon bar Šabbā'ē, f. 261 a. Hymn on the Catholics of the East, f. 267 a. The list commences with Addai and Mārī and ends with Yabhalāhā Ṭurkāyā and Timothy, f. 268 a, col. 1. Hymn by Wardā, f. 269 a,

ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ

Another by Wardā, f. 269 b,

ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ

Another by Wardā, f. 271 a,

ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ
 ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ

b. Second *mautēbhā*, f. 272 b.

c. Third *mautēbhā*, f. 291 b.

d. Vigils and nocturns, f. 291 b. Hymn for Rabban Hōrmizd, f. 298 b,

ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ ܕܘܕܘܕ

alphabetical.

a. *Mautēbhā*, f. 307 a. Hymn by Wardā, f. 316 a,

ܠܠܗ ܕܘܢܝܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ

Another by Wardā, f. 321 a,

ܠܠܗ ܕܘܢܝܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ

b. Vigils and nocturns, f. 323 a; morning prayer, f. 324 b.

Here ends the first part of the Gazzā. Fol. 325 b is occupied by a colophon, which states that this manuscript was written A. Gr. 2034 = A.D. 1723, at Alkōsh, when Mār Elias was catholic patriarch, by the priest Elias bar Yaldā bar Daniel, of Alkōsh, for the church of Mār Aḥā in the village of Shelmath, assisted by the priests Hōrmizd and Denkhā and the chief Yaldā, of that village, the cost being borne by certain persons named Ḥannē and Kammō with their wives Sārā and Maryam.

ܠܠܗ ܕܘܢܝܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ
 ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ ܡܪܝܡ

b. Second *mautēbhā*, f. 401 b. Hymn by Mār ‘Abhd-
īshō’, metropolitan of Gāzartā, f. 403 a,

ܘܠܟܠ ܕܢܚܝܝܢ ܠܡܢܢ ܕܢܚܝܝܢ ܘܠܡܢܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ

c. Vigils, f. 406 b; nocturns, f. 407 a; morning prayer,
f. 407 b.

18. The Transfiguration of our Lord; canons arranged by
George, metropolitan of Athōr, f. 408 a,

ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ

a. First *mautēbhā*, f. 409 a.

b. Second *mautēbhā*, f. 411 a. Hymn by Wardā, f. 411 b,

ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ
 ܘܠܟܠ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ ܕܢܚܝܝܢ

c. Vigils and nocturns, f. 417 a; morning prayer, f. 417 b.

4. The fourth Sunday of the Annunciation, f. 13 *b*. The ferial days, f. 15 *b*.

5. The Nativity of our Lord, 25th of the first Kānūn, f. 16 *b*. The first Friday after the Nativity f. 23 *b*.

6. The first Sunday after the Nativity, f. 24 *a*. The ferial days, f. 25 *b*. The second Friday after the Nativity, the Commemoration of the Virgin Mary,

ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ
 ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ
 ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ
 ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ

Hymn of Mār Emmanuel (bar Shahhārē), ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ,
 f. 26 *b*,

ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ

7. The second Sunday after the Nativity, f. 30 *a*. The ferial days, f. 31 *b*.

8. The Epiphany, ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ, 6th of the latter Kānūn, f. 32 *a*. The following ferial days, f. 40 *b*; viz. Monday to Wednesday, the prayer of the virgins, drawn up by Mār John al-Azrak*, bishop of Hīrthā, when the caliph had demanded their virgin daughters from the Christian inhabitants, f. 40 *b*:

ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ
 ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ
 ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ
 ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ ܘܢܘܚܢܘܢ

* See Assemani, *B.O.* iii. 1. 182.

ܐܘܪܘܫܝܡܝܢܐ ܫܒܕܝܢܐ ܠܝܘܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Thursday, the Commemoration of John al-Azrak, f. 41 *b*.
 Friday, the Commemoration of S. John the Baptist, f. 41 *b*.

9. The first Sunday after the Epiphany, f. 45 *a*. The ferial
 days, 46 *b*. The Commemoration of S. Peter and S. Paul, on
 the Friday, f. 47 *a*.

10. The second Sunday after the Epiphany, f. 50 *b*. The
 ferial days, f. 52 *a*. The Commemoration of the four Evange-
 lists, on the Friday, f. 52 *b*.

11. The third Sunday after the Epiphany, f. 55 *b*. The
 ferial days, f. 56 *b*. The Commemoration of S. Stephen, on the
 Friday, f. 57 *a*.

12. The fourth Sunday after the Epiphany, f. 60 *a*. The
 ferial days, f. 61 *b*. The Commemoration of the Greek doctors,
 Diodorus, Theodore and Nestorius, on the Friday, f. 61 *b*. Some
 bigot of another sect has erased these names on ff. 63 *b*, 64 *a*,
 and elsewhere.

13. The fifth Sunday after the Epiphany, f. 65 *b*. The
 ferial days, f. 67 *a*.

14. The Prayer of the Ninevites, f. 67 *b*,

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

17. The eighth Sunday after the Epiphany, f. 102 *a*,

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

The ferial days, f. 103 *b*. The Commemoration of the Dead, on the Friday, f. 103 *b*.

18. The first Sunday in Lent, f. 108 *a*,

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

The first Monday, f. 111 *b*.

The first Tuesday, f. 114 *a*.

The first Wednesday, f. 115 *b*.

The first Thursday, f. 118 *a*.

The first Friday, f. 119 *b*.

The first Saturday, f. 121 *b*.

19. The second Sunday in Lent, f. 123 *a*.

The second Monday, f. 125 *b*.

The second Tuesday, f. 127 *b*.

The second Wednesday, f. 129 *a*. Observe the erasures on f. 132 *a*.

The second Thursday, f. 133 *b*.

23. The sixth Sunday in Lent, f. 177 *a*.

The sixth Monday, f. 181 *a*.

The sixth Tuesday, f. 182 *a*.

The sixth Wednesday, f. 183 *b*.

The sixth Thursday, f. 186 *b*.

The sixth Friday, or the Friday of Lazarus, f. 187 *b*.
Hymn by 'Abhd-īshō' the catholicus, of Gāzartā Zabhdāitā*,

ܘܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܘܢܘܨܘܬܐ.

The sixth Saturday, f. 192 *b*. Hymns for Mār John, bishop of the scattered (Nestorians in Syria)*, f. 192 *b*:

ܘܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ ܕܢܘܨܘܬܐ

* See *B.O.* iii. 1, p. 621.

תְּהֵאֲדָנָהּ שְׁמֵי שְׁמַיָּהּ דְּבִינָהּ מִן שָׁמַיָּהּ דְּבִינָהּ. לְיִזְוֹל לְמֵא
 בְּבִינָהּ שְׁמַיָּהּ. מִן שְׁמַיָּהּ בְּבִינָהּ מִן שְׁמַיָּהּ לְבִינָהּ.
 מִן שְׁמַיָּהּ בְּבִינָהּ מִן שְׁמַיָּהּ. (sic) שְׁמַיָּהּ
 מִן שְׁמַיָּהּ דְּבִינָהּ

24. Palm Sunday, **בְּבִינָהּ דְּבִינָהּ דְּבִינָהּ**
 f. 194 a.

The seventh Monday in Lent, f. 200 b.

The seventh Tuesday, f. 202 a.

The seventh Wednesday, f. 203 a.

The Thursday of the Passover, **בְּבִינָהּ דְּבִינָהּ**, f. 205 a.

The Friday of the Crucifixion, **בְּבִינָהּ דְּבִינָהּ**,
 f. 207 a.

The Great Saturday, **בְּבִינָהּ דְּבִינָהּ**, f. 215 a.

25. Easter Sunday, **בְּבִינָהּ דְּבִינָהּ**, f. 220 a.
 Followed by **בְּבִינָהּ דְּבִינָהּ**, f. 223 b.

Monday in the Week of Weeks, f. 235 a,

בְּבִינָהּ דְּבִינָהּ

Tuesday, f. 236 a.

Wednesday, f. 236 b.

Thursday, f. 237 a.

The Friday of the Confessors, **בְּבִינָהּ דְּבִינָהּ**,
 f. 238 a.

Saturday in the Week of Weeks, f. 240 b.

תָּעַל מַלְאָכָא דְּקַרְלִיבְתִי. כַּסְבָּתָא דְּהַמְּסִיחִי דְּכַלְדָּאֵי מַלְאָכָא דְּמַלְאָכָא דְּכַלְדָּאֵי.

49. The first Sunday of the Invention of the Cross, and the fourth of Elias, f. 331 *b*. The ferial days, f. 333 *a*.

50. The second Sunday of the Invention of the Cross, and the fifth of Elias, f. 333 *b*. The ferial days, f. 335 *b*.

51. The third Sunday of the Invention of the Cross, and the sixth of Elias, f. 336 *a* :

מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא

The ferial days, f. 339 *b*.

52. The fourth Sunday of the Invention of the Cross, and the seventh of Elias, f. 340 *a*. The ferial days, f. 342 *a*. Friday, the Commemoration of Elias the prophet, f. 342 *a* :

דְּכַלְדָּאֵי מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא
 מַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא דְּמַלְאָכָא

53. The first Sunday of Moses, f. 342 *b*. The ferial days, f. 344 *b*. On f. 344 *b* is the following note on the Commemorations of John the Egyptian and Mār Michael :

תַּיְלָאֵשׁ דְּהַאֲזַבְּ סַבְבִּיָּא דְּמַבְּרַיָּא דְּהַדְּבָרָא לְמַדְּבָרָא מְבַרְכֵי
 זְיָבִיבִי. דְּבַרְבָּרָא דְּלֹאֲזַלְּ. דְּבַרְבָּרָא דְּמַבְּרַיָּא דְּפִלְסֵי ❖
 הַלְמַדְּ מַבְּרַיָּא סַבְבִּיָּא דְּפִלְסֵי דְּבַרְבָּרָא דְּמַבְּרַיָּא. עַלְלֹאֲזַלְּ
 לְהַאֲזַבְּ דְּמַבְּרַיָּא זְיָבִיבִי.

54. The second Sunday of Moses, f. 345 a.

סְפִיָּא לְמַבְּרַיָּא דְּבַרְבָּרָא דְּמַבְּרַיָּא דְּבַרְבָּרָא דְּמַבְּרַיָּא. לְמַדְּבָרָא
 מְבַרְכֵי. אַזְזֵי. לְמַדְּבָרָא דְּמַבְּרַיָּא. ❖
 20. מַבְּרַיָּא דְּמַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא.
 20. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא.
 מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא.
 מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא.
 מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא.
 מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא. מַבְּרַיָּא דְּמַבְּרַיָּא.
 ❖ מַבְּרַיָּא דְּמַבְּרַיָּא

The ferial days, f. 347 a.

55. The third Sunday of Moses, f. 347 b. The ferial days, f. 349 b.

56. The fourth Sunday of Moses, f. 350 a. The ferial days, f. 351 b.

57. The first Sunday of the Consecration of the Church, or the Dedication, f. 352 a :

օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ

Either the same hand or a very similar one has made the following entry regarding a famine at 'Imādiya in the year 1924 = A.D. 1613.

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 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
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Then is added, still in the same hand, this notice as to the purchase of a piece of land by the above named Hōrmizd for a cemetery, with the price and the charges thereon.

օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
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 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ
 օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ օճոճ

10. Tenth hymn, f. 397 *b*, with one **ܐܠܡܘܨ.**
11. Eleventh hymn, f. 398 *b*, with four **ܐܠܡܘܨ.**
12. Twelfth hymn, f. 406 *b*.
13. Thirteenth hymn, f. 407 *b*, with one **ܐܠܡܘܨ.**
14. Fourteenth hymn, f. 410 *a*, with one **ܐܠܡܘܨ.**
15. Fifteenth hymn, f. 411 *a*, with one **ܐܠܡܘܨ.**
16. Sixteenth hymn, f. 413 *b*, with three **ܐܠܡܘܨ.**
17. Seventeenth hymn, f. 421 *b*.
18. Eighteenth hymn, f. 422 *a*, with five **ܐܠܡܘܨ.**
19. Nineteenth hymn, f. 432 *a*.
20. Twentieth hymn, f. 433 *a*, with five **ܐܠܡܘܨ.**
21. Twenty-first hymn, f. 438 *b*.
22. Twenty-second hymn, f. 439 *b*.
23. Twenty-third hymn, f. 440 *b*.
24. Twenty-fourth hymn, f. 442 *a*, with one **ܐܠܡܘܨ.**
25. Twenty-fifth hymn, f. 443 *b*.
26. Twenty-sixth hymn, f. 444 *b*.
27. Twenty-seventh hymn, f. 445 *a*.
28. Twenty-eighth hymn, f. 445 *b*.

The long colophon, f. 445 *b* sqq., seems to have been copied from the (probably mutilated) leaves of the original manuscript, as it agrees substantially with that on f. 365 *b*. The date is given as the 17th of the first Teshrī, A. Gr. 1919 = A.D. 1607, in the time of Elias and of the metropolitan Mār Simeon. The scribe's name is written Bahdīn, son of 'Aṭṭāyē, son of Bahdīn,

ܘܩܕܝܫܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

The writer of ff. 1—11 and 437—448 was the above mentioned Abraham of Āshīthā, as appears from the notes on ff. 2 *b* and 447 *a* and *b*. The former, contained in the ornamental ‘unwān, runs thus :

ܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

There are numerous attempts at ornamentation in this book, e.g. ff. 2 *b*, 67 *a*, 94 *b*, 107 *b*, 108 *a* (a cross), 157 *a*, 194 *a* (our Lord riding on the ass), 220 *a*, 221 *a*, 235 *a*, 241 *b*, 245 *b*, 255 *a*, 260 *b*, 272 *b*, 292 *b*, 316 *b*, 326 *a* (a cross), 352 *a* (the sun, moon and stars), 365 *a*, and 366 *b* (a cross and two suspended lamps).

Add. 1982

Paper, about 11 $\frac{7}{8}$ in. by 8 ; 251 leaves, of which ff. 1, 2 and 251 are blank ; 25 sheets, signed with letters, of 10 leaves, except ܘ, ܘ and ܘܘ, which have 9, 8 and 11 respectively ; 28 lines. The writing is a regular, Nestorian serṭā. It is dated A. Gr. 2009 = A.D. 1697.

The book commonly called ‘the Wardā’*, containing hymns for the Festivals of the Church, more especially the Dominical Festivals, chiefly composed by George Wardā†. Title, f. 3 *b* :

ܘܩܕܝܫܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

* See Badger, *The Nestorians*, ii. 25.

† See *B.O.* iii. 1. 561.

תעֲפֹדֵי זְרֵימֵינֵינוּ . וְזַעֲבִיב מִהֲרֵם דְּרִיבֵינוּ . יְהִי
לְהַדְרֵי זֵיבִיב ❖

d. Showing how each of the prophets prophesied concerning our Lord; suitable for the Nativity and the fourth Sunday of the Annunciation. Beginning, f. 11 b:

מִדְּבָרֵי מַלְאָכֵינוּ בְּעֵתֵינוּ . וְזֵיבֵיב מִן מַלְאָכֵינוּ . יְהִי
מִן מַלְאָכֵינוּ מִלְּבָבֵינוּ דְּזֵיבֵינוּ . וְזֵיבֵינוּ לְהַדְרֵינוּ דְּבִלְבָנוּ .
וְזֵיבֵינוּ דְּזֵיבֵינוּ דְּזֵיבֵינוּ ❖ דְּבִלְבָנוּ דְּזֵיבֵינוּ ❖
מִן דְּזֵיבֵינוּ מִלְּבָבֵינוּ . וְזֵיבֵינוּ מִן מַלְאָכֵינוּ . דְּבִלְבָנוּ מִלְּבָבֵינוּ
דְּבִלְבָנוּ דְּזֵיבֵינוּ . וְזֵיבֵינוּ מִן מַלְאָכֵינוּ . דְּבִלְבָנוּ מִן מַלְאָכֵינוּ .
וְזֵיבֵינוּ דְּזֵיבֵינוּ מִן מַלְאָכֵינוּ . יְהִי ❖ דְּבִלְבָנוּ מִן מַלְאָכֵינוּ ❖
וְזֵיבֵינוּ דְּזֵיבֵינוּ מִן מַלְאָכֵינוּ . יְהִי ❖ דְּבִלְבָנוּ מִן מַלְאָכֵינוּ ❖

2. The Commemoration of the Virgin Mary,

דְּבִלְבָנוּ דְּזֵיבֵינוּ מִן מַלְאָכֵינוּ

a. Beginning, f. 14 a:

מִן מַלְאָכֵינוּ מִלְּבָבֵינוּ דְּזֵיבֵינוּ ❖ דְּבִלְבָנוּ מִן מַלְאָכֵינוּ ❖
דְּבִלְבָנוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ ❖ דְּבִלְבָנוּ מִן מַלְאָכֵינוּ ❖
וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ . וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ .
וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ . וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ .
וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ . וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ .
וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ . וְזֵיבֵינוּ מִן מַלְאָכֵינוּ דְּזֵיבֵינוּ .

כַּדְּבָרָאֵי . אֵל מַלְאָכָאֵי בְּדִבְרֵיִּי . אֵלֵּי דְּשָׁמַיָּא לְשׁוֹ
 בְּבִרְיָאֵי . אֵלֵּיִּי אֲמַרְתִּי .

d. With special reference to S. Matthew i. 24, 25. Beginning, f. 20 a :

אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי

e. Beginning, f. 22 b :

אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי

Then follow the acrostichs אֵלֵּיִּי and אֵלֵּיִּי.

f. By the catholicus Yabh-alāhā II.* Beginning, f. 25 a :

אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי
 אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי אֵלֵּיִּי אֲמַרְתִּי

* Sat from A. Gr. 1501, A.D. 1190, to A. Gr. 1533, A.D. 1222. See Bar Hebraeus, Chr. Eccles., ed. Abbeloos, iii. 369 sqq. ; B.O. ii. 453, no. 74.

i. Beginning, f. 28 b :

דַּבְּרֵי לְפָנֶיךָ אֱלֹהֵי זָרְעֵנוּ (sic) מִיָּמֵינוּ . אֵן
 מִצִּיּוֹן . תִּשְׁמָעַךְ מִבְּרֵאשִׁית דְּלִלְכָא . יִשְׁמָעַךְ יְיָ דְּבִרְתֵּךְ
 לְיִשְׂרָאֵל . דְּיִשְׁמָעַךְ דְּעַז דְּתִלְכֵךְ . מִיָּסֵב טִשְׁמָעַךְ עַלְמֵךְ לְבָרְכָךְ
 אֲתֵּינָא . מִדְּבַר שׁוּךְ מִבְּרֵאשִׁית . מִיָּמֵינוּ טִשְׁמָעַךְ טִשְׁמָעַךְ
 טִשְׁמָעַךְ . טִשְׁמָעַךְ טִשְׁמָעַךְ טִשְׁמָעַךְ . טִשְׁמָעַךְ טִשְׁמָעַךְ טִשְׁמָעַךְ
 דְּבִרְתֵּךְ

After three stanzas beginning with **עַלְמֵךְ לְבָרְכָךְ**, and two other stanzas, there follows an alphabet.

j. Beginning, f. 30 a :

דְּבִרְתֵּךְ דְּשׁוּךְ דְּבִרְתֵּךְ דְּבִרְתֵּךְ : דְּבִרְתֵּךְ דְּבִרְתֵּךְ . דְּבִרְתֵּךְ דְּבִרְתֵּךְ
 דְּבִרְתֵּךְ דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ מִבְּרֵאשִׁית . זֵן דְּבִרְתֵּךְ
 זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ
 זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ
 זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ
 זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ
 זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ

k. For the Sunday of **שְׁמֵרַת אֲרְבָּעָה**, beginning, f. 33 a :

דְּבִרְתֵּךְ לְבִרְתֵּךְ דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ
 זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ . זֵן דְּבִרְתֵּךְ

c. By Ḥakkīm (or Mas'ūd) of the family of Kāshā*, beginning, f. 37 b :

ܕܕܒܝܗܝܢܝܢ ܠܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ

4. The Commemoration of S. John the Baptist, beginning, f. 39 a :

ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ

5. The Commemoration of S. Peter and S. Paul, beginning, f. 41 b :

ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ
 ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ ܕܕܒܝܗܝܢܝܢ

* B.O. iii. 1. 561.

9. The Commemoration of the Syrian Doctors, beginning, f. 56 b:

ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ

10. The Prayer of the Ninevites; hymns of prayer and repentance:

ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ

a. On Lot and Sodom and Gomorrah, beginning, f. 58 b:

ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ

b. On the prophecy of Jonah, and how he fled from before God, beginning, f. 60 b:

ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ
 ܘܢܘܢ ܕܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ ܕܘܫܐ

c. On the same subject, **ב.ש. תבא**, beginning, f. 62 a :

חַדְשֵׁי שָׁמַיִם מִיָּמֵינוּ יִשְׁמַח וְיִשְׂמַח
 מִיָּמֵינוּ לְשִׁמְחַת מַלְאָכָיו. כִּי
 יִשְׂמַח מִיָּמֵינוּ לְשִׁמְחַת מַלְאָכָיו.

d. On repentance, beginning, f. 63 b :

דְּבַר אֱלֹהֵינוּ מִיָּמֵינוּ. מִיָּמֵינוּ
 נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח
 מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח מִיָּמֵינוּ.
 מִיָּמֵינוּ נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ
 נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח

e. On repentance, beginning, f. 65 a :

דְּבַר אֱלֹהֵינוּ מִיָּמֵינוּ. מִיָּמֵינוּ
 נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח
 מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח מִיָּמֵינוּ.
 מִיָּמֵינוּ נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ
 נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח

Alphabetical, with two א.

f. On repentance, beginning, f. 66 b :

דְּבַר אֱלֹהֵינוּ מִיָּמֵינוּ. מִיָּמֵינוּ
 נִשְׁמַח מִיָּמֵינוּ. מִיָּמֵינוּ נִשְׁמַח

ܘܕܝܢܐ ܕܘܨܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

g. For help, beginning, f. 67 *b* :

ܘܕܝܢܐ ܕܘܨܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The first stanza is an acrostich of the author's name, **ܘܕܝܢܐ ܕܘܨܚܐ**. The hymn is alphabetical. Each stanza has four lines, each beginning and ending with the same letter, except the fourth which rimes in **ܕܡܪܝܢܐ**; thus:

ܘܕܝܢܐ ܕܘܨܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

h. By the archiater and archdeacon Mārī bar Mēshihāyē*, beginning, f. 68 *b* :

ܘܕܝܢܐ ܕܘܨܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

* See Cardāhī, *Lib. Thes.*, p. 100.

כָּדָּ (sic) . בְּמִן תְּסַמְּךָ דְּרַחֲמֵי לְךָ . אֲשֶׁר שָׂאָה דְּסוּמְתָּ דְּכָל
 מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי מְרַחֲמֵי לְךָ . אֲשֶׁר דְּרַחֲמֵי
 מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 לְכָד מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .

Alphabetical, with stanzas as in *n*.

q. On repentance, beginning, f. 79 *b* :

דְּרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .

Alphabetical, with double א . Stanzas as in *n*.

r. On repentance, beginning, f. 80 *b* :

דְּרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .
 אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .

Alphabetical ; stanzas as in *n*.

s. On deliverance from the Evil One, beginning, f. 81 *b* :

אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ . אֲשֶׁר מְרַחֲמֵי לְךָ .

u. Similar in arrangement to *t*; beginning, f. 84 *a* :

טַח חַד טַח טַח : מִי מִי מִי מִי . לְמַדּוֹת מִי
 מִי מִי מִי . לְמִי מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . (sic) מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי מִי * מִי מִי מִי מִי . מִי מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי מִי
 * מִי מִי

v. On repentance; similar in arrangement to the two preceding hymns, save that א is double; beginning, f. 85 *a* :

מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי . מִי מִי מִי . מִי מִי מִי
 מִי מִי מִי * מִי מִי מִי . מִי מִי מִי
 * מִי מִי מִי . מִי מִי מִי . מִי מִי מִי

w. On repentance; alphabetical, with stanzas similar to the above; beginning, f. 86 *a* :

מִי מִי מִי . מִי מִי מִי . מִי מִי מִי

אֶל מַהֲרֵי יָנִי . אֶל מַהֲרֵי יָנִי חַד מְהֵרָה יָנִי . מְהֵרָה
 יָנִי אֶל מְהֵרָה יָנִי . מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי * אֶל מְהֵרָה יָנִי
 חַד מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי חַד מְהֵרָה יָנִי .
 מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי *

Alphabetical; stanzas of four riming lines. It ends with the acrostich אֶל מְהֵרָה יָנִי.

z. Beginning, f. 89 b :

בַּשָּׁמַיִם : אֶל מְהֵרָה יָנִי : אֶל מְהֵרָה יָנִי : אֶל מְהֵרָה יָנִי
 אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי [אֶל מְהֵרָה יָנִי]
 אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי .
 אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי *
 אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי .
 אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי *

Alphabetical, with triple א; stanzas of four riming lines.

a. On the grave, beginning, f. 90 b :

בַּשָּׁמַיִם . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי .
 אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי .
 אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי *
 אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי .
 אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי אֶל מְהֵרָה יָנִי . אֶל מְהֵרָה יָנִי *

Alphabetical, with double א; stanzas of four riming lines.

ζ. On the Flood, beginning, f. 100 b :

חַדּוֹת אֵלֶיךָ יְיָ אֱלֹהֵינוּ וְיָצִיב אֶת אֲרָצֵנוּ
 וְיִשְׁמַר אֶת אֲרָצֵנוּ וְיִשְׁמַר אֶת אֲרָצֵנוּ : מִן הַיָּם
 וְיִשְׁמַר אֶת אֲרָצֵנוּ וְיִשְׁמַר אֶת אֲרָצֵנוּ . תִּתֵּן
 יְיָ אֱלֹהֵינוּ תִּתֵּן מַדְּוָה . וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ
 וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר
 אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .
 וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .

η. In time of Famine, Pestilence and Drought, beginning, f. 102 a :

חַדּוֹת אֵלֶיךָ יְיָ אֱלֹהֵינוּ וְיָצִיב אֶת אֲרָצֵנוּ
 וְיִשְׁמַר אֶת אֲרָצֵנוּ וְיִשְׁמַר אֶת אֲרָצֵנוּ : מִן הַיָּם
 וְיִשְׁמַר אֶת אֲרָצֵנוּ וְיִשְׁמַר אֶת אֲרָצֵנוּ . תִּתֵּן
 יְיָ אֱלֹהֵינוּ תִּתֵּן מַדְּוָה . וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ
 וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר
 אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .
 וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .
 וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .

θ. For the same,

מִן הַיָּם וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .

beginning, f. 104 a :

וְיִשְׁמַר אֶת אֲרָצֵנוּ . וְיִשְׁמַר אֶת אֲרָצֵנוּ .

דַּיָּהוּבֵי בְּפִגְמֵי שָׁנָה . דְּשָׁנָה זָרָה כֹּחַ יִשְׁמָר . בְּמִצְרַיִם
 כִּי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 דְּמִצְרַיִם . דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי . דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי . דְּבַלְשֵׁתִי
 בְּבַלְשֵׁתִי . דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי . דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי .
 דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי . דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי .

ι. On the calamities that took place in the years 1535—39 = A.D. 1224—28, beginning, f. 105 b :

דְּבַלְשֵׁתִי בְּבַלְשֵׁתִי : א . ב . ג . ד . ה . ו . ז . ח . ט . י . יא . יב . יג . יד . טו . טז . יז . יח . יט . כ . כא . כב . כג . כד . כה . כו . כז . כח . כט . ל . לא . לב .

ו . ז . ח . ט . י . יא . יב . יג . יד . טו . טז . יז . יח . יט . כ . כא . כב . כג . כד . כה . כו . כז . כח . כט . ל . לא . לב .

וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .
 וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .

κ. On the famine and pestilence in A. Gr. 1536 = A.D. 1225, beginning, f. 108 a :

מִיָּהוּבֵי בְּפִגְמֵי שָׁנָה . דְּשָׁנָה זָרָה כֹּחַ יִשְׁמָר . בְּמִצְרַיִם
 כִּי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם . וְכִי הָיָה מִדְּבַר הַיָּם .

ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .

λ. For the Wednesday of the Prayer (of the Ninevites), beginning, f. 109 b :

ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .

Subscription, f. 111 a :

ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .

11. The Commemoration of any one Saint, beginning, f. 111 a :

ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .
 ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ . ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ ܘܡܢ ܫܘܒܝܢ ܢܝܢܝܢ .

15. For Lent,

a. The first Sunday, beginning, f. 119 a :

ܘܡܝܪܝܢ ܕܝܚܝܘܬܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ

The fourth line of each stanza ends in ܐ through out the whole hymn.

b. The first Monday, beginning, f. 121 a :

ܕܝܚܝܘܬܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ

The rime in ܐ goes through the whole hymn.

c. The second Sunday, beginning, f. 122 b :

ܕܝܚܝܘܬܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ
 ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ ܕܠܝܘܢܝܢ

מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם
 וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם
 וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם
 וְעַל־מִשְׁפָּחָם.

The first of these stanzas has the acrostich וְעַל־מִשְׁפָּחָם. They are followed by alphabetical stanzas from א to ז. Then come stanzas beginning alternately with וְעַל־מִשְׁפָּחָם and וְעַל־מִשְׁפָּחָם. The first of these is:

וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.

The remainder are alphabetical from ז to ט, e.g.,

וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.

etc.

f. The same, beginning, f. 127 a:

וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם. וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.
 וְעַל־מִשְׁפָּחָם וְעַל־מִשְׁפָּחָם.

דַּבְּרֵי אֱלֹהִים וְיִשְׁמְעוּ אֲזַיְרָא. מִבְּרֵית לֵךְ דְּלֵךְ וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא מִבְּרֵית לֵךְ דְּלֵךְ. וְיִשְׁמְעוּ אֲזַיְרָא מִבְּרֵית לֵךְ דְּלֵךְ.
 וְיִשְׁמְעוּ אֲזַיְרָא מִבְּרֵית לֵךְ דְּלֵךְ. וְיִשְׁמְעוּ אֲזַיְרָא מִבְּרֵית לֵךְ דְּלֵךְ.
 וְיִשְׁמְעוּ אֲזַיְרָא מִבְּרֵית לֵךְ דְּלֵךְ. וְיִשְׁמְעוּ אֲזַיְרָא מִבְּרֵית לֵךְ דְּלֵךְ.

i. The fifth Sunday of Lent, on the son of Perdition (2 Thessal. ii. 3), beginning, f. 130 a:

דְּבִרְתָּא דְּיִשְׁרָאֵל. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.

j. For the same, beginning, f. 131 b:

וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.
 וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא. וְיִשְׁמְעוּ אֲזַיְרָא.

כַּשׁ. מְצַדְדִּים לֵךְ מְלֻמְדִים מְבַלְבְּלִים ❖ מְבַלְבְּלִים מְבַלְבְּלִים
 מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים
 לֵךְ מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים ❖

k. The sixth Sunday, f. 133 a :

מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים (see above, no. 13). מְבַלְבְּלִים מְבַלְבְּלִים
 מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים
 ❖ (see f. 240 a)

l. The Friday of Lazarus, beginning, f. 133 a :

מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 ❖

16. Palm Sunday, beginning, f. 135 a :

מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.
 מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים. מְבַלְבְּלִים מְבַלְבְּלִים מְבַלְבְּלִים.

חַבֵּל עֲבָדָי זָבִיב 200. לִי בְּדוֹחֲכֵי יִשְׂרָאֵל 200. מִן
 עֲבָדָי יִשְׂרָאֵל 200. לְבַח בְּדוֹחֲכֵי וְיִשְׂרָאֵל 200. לְבַח
 מִן מִזְבְּחֵי-יִשְׂרָאֵל. בְּשִׁבְלֵי אֱלֹהֵינוּ מְבֹרָכִים. בְּמִשְׁכַּנֵּנוּ
 בְּעִלְיוֹתֵינוּ. מְדַבְּרֵי חַבֵּל אֱלֹהֵינוּ ❖

17. The Lord's Passover, beginning, f. 136 b :

לְמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ בְּדִבְרֵי מַלְאָכָי. בְּבִלְשֵׁם חַבֵּל
 בְּלִבְנוֹתֵינוּ וְדוֹרֵינוּ. מִשְׁכַּנֵּנוּ וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ
 בְּמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ. וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ
 בְּמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ. בְּלִבְנוֹתֵינוּ וְדוֹרֵינוּ. מִשְׁכַּנֵּנוּ
 וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ בְּמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ. וְ
 בְּלִבְנוֹתֵינוּ וְדוֹרֵינוּ. מִשְׁכַּנֵּנוּ וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ
 בְּמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ. בְּלִבְנוֹתֵינוּ וְדוֹרֵינוּ. מִשְׁכַּנֵּנוּ
 וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ ❖

18. Good Friday, beginning, f. 138 a :

בְּמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ בְּדִבְרֵי מַלְאָכָי. בְּבִלְשֵׁם חַבֵּל
 בְּלִבְנוֹתֵינוּ וְדוֹרֵינוּ. מִשְׁכַּנֵּנוּ וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ
 בְּמִשְׁכַּנֵּנוּ בְּעִלְיוֹתֵינוּ. בְּלִבְנוֹתֵינוּ וְדוֹרֵינוּ. מִשְׁכַּנֵּנוּ
 וְיִשְׂרָאֵל מְבֹרָכִים. בְּדוֹרֵינוּ. וְ ❖

ܘܢܝܢ ܕܕܘܨܝܢܝܢ. ܫܝܝܢ ܟܒ ܩܒܠܝܢ ܩܘܪܝܢ. ܘܢܝܢ ܕܕܘܨܝܢܝܢ ܫܝܝܢ
 ܘܢܝܢ ܕܕܘܨܝܢܝܢ. ܫܝܝܢ ܟܒ ܩܒܠܝܢ ܩܘܪܝܢ. ܘܢܝܢ ܕܕܘܨܝܢܝܢ ܫܝܝܢ
 ܘܢܝܢ ܕܕܘܨܝܢܝܢ. ܫܝܝܢ ܟܒ ܩܒܠܝܢ ܩܘܪܝܢ. ܘܢܝܢ ܕܕܘܨܝܢܝܢ ܫܝܝܢ
 ܘܢܝܢ ܕܕܘܨܝܢܝܢ. ܫܝܝܢ ܟܒ ܩܒܠܝܢ ܩܘܪܝܢ. ܘܢܝܢ ܕܕܘܨܝܢܝܢ ܫܝܝܢ
 ܘܢܝܢ ܕܕܘܨܝܢܝܢ. ܫܝܝܢ ܟܒ ܩܒܠܝܢ ܩܘܪܝܢ. ܘܢܝܢ ܕܕܘܨܝܢܝܢ ܫܝܝܢ

b. For Mār Ṭahmazgard the martyr* and those who were crowned with him at Bēth Sēlōkh, beginning, f. 146 b:

ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.

In each stanza three lines rime together, and the fourth ends in ܕܡܘܨܝܢܝܢ.

c. For Mār Jacob who was cut in pieces, beginning, f. 148 a:

ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.
 ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ. ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ ܕܡܘܨܝܢܝܢ.

* See Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, p. 267.

օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ

21. New Sunday, beginning, f. 150 a :

օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ

22. The Commemoration of S. George.

a. Beginning, f. 151 b :

օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ
 օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ օճաճ

օճ արձանայի և օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի
 օճ արձանայի օճ արձանայի օճ արձանայի օճ արձանայի

c. Beginning, f. 167 a :

Երևան Երևան Երևան Երևան Երևան Երևան Երևան Երևան
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d. On the Samaritan Woman, beginning, f. 169 a :

Երևան Երևան Երևան Երևան Երևան Երևան Երևան Երևան
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26. *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*

In each stanza three lines rime together, and the fourth line ends in **23** throughout the hymn.

27. The Week of the Apostles.

a. The second Sunday, on Mary Magdalene, beginning, f. 170 b:

קְרָא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*

b. The third Sunday, f. 172 a:

קְרָא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
 (f. 89 b) *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*

c. For the same, on the Man who fell among Thieves, beginning, f. 172 a:

קְרָא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ* *וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ*

אַרְבַּע לַיְלָה לַיְלָה אֶתְּמַלֵּךְ. מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה
 דְּבִירָה מְלִיכָה. לְחַיֵּי כָּל מְלִיכָה. דְּבִירָה מְלִיכָה. דְּבִירָה
 מְלִיכָה אֶתְּמַלֵּךְ. מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה

In each stanza three lines rime together, and the fourth ends in **מְלִיכָה** throughout the hymn.

d. The fourth Sunday, on S. Luke vi. 20 sqq., beginning, f. 174 a :

דְּבִירָה מְלִיכָה מְלִיכָה. מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה

e. The fifth Sunday, on the Rich Man, beginning, f. 176 a :

דְּבִירָה מְלִיכָה מְלִיכָה. מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה
 מְלִיכָה מְלִיכָה מְלִיכָה. דְּבִירָה מְלִיכָה מְלִיכָה. דְּבִירָה

native place and tribe, where he taught and where he died ; beginning, f. 182 a :

חַד אֲדַבְרָה אֲלֵיכֶם . דְּבַר יְהוָה מִשְׁמַע . מִן הַיָּם הַיָּבֵשׁ
 וְעַתָּה מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ מִן הַיָּם הַיָּבֵשׁ
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .

b. Beginning, f. 183 b :

מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .
 מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ . מִן הַיָּם הַיָּבֵשׁ .

לַיְתֵיךָ בְּיַד כְּזֹסְטֵהּ דְּאַיְ. אֲשֶׁר חָלַשׁוּ סָבִיבֵי זִקְנֵיךָ
 אֵיךְ בְּיַד בְּיַד בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד בְּיַד בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד

Alphabetical, ending with the acrostich **אֲשֶׁר בְּיַד**.

c. Suitable also for the first Sunday of Summer; on the Man that had the Dropsy (S. Luke xiv. 2), and on humility and compassion for the poor; beginning, f. 185 a:

דְּסִבְעֵיךָ דְּנִסְתָּהּ דְּאַיְ. אֲשֶׁר בְּיַד בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד

29. The Week of Summer.

a. The second Sunday; on the Prodigal Son (S. Luke xv. 11), and the receiving of the truly penitent; beginning, f. 186 b:

דְּסִבְעֵיךָ דְּנִסְתָּהּ דְּאַיְ. אֲשֶׁר בְּיַד בְּיַד אֲשֶׁר בְּיַד
 אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד

דְּבָרָא . אֵן מִיָּדָא דְּמִיָּדָא דְּמִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .

b. The third Sunday; on the Man that was blind from his birth (S. John ix. 1); beginning, f. 188 a :

דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .

c. The fourth Sunday; on the Disputation of the Jews with our Lord regarding the washing of hands before eating (S. Matthew xv. 1); beginning, f. 190 a :

דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .
 דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא . דְּמִיָּדָא מִיָּדָא .

օճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի

d. The fifth Sunday; of the Rich Man and Lazarus (S. Luke xvi. 19); beginning, f. 191 a:

ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
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 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի

e. The sixth Sunday, ճոցի ճոցի ճոցի .

a. On Adam, beginning, f. 192 b:

ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի
 ճոցի ճոցի ճոցի . ճոցի ճոցի ճոցի . ճոցի

סְבִיבָהּ שְׁמֵי שְׁמֵי לְפָנֶיךָ דְּבִמְהֵרָא דְּבִי. [see f. 131 b] סְבִיבָהּ
 דְּבִמְהֵרָא .ש. דְּבִמְהֵרָא

β. On blind Bartimaeus (S. Mark x. 46), and on the repentance of Zacchaeus (S. Luke xix. 1); beginning, f. 198 b:

דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס

b. The second Sunday; on the Draught of Fishes (S. Luke v. 1), and on the parable of the Sower (S. Matthew xiii. 18); beginning, f. 199 b:

[marg. דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא] דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס
 דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא דְּבִמְהֵרָא .ס

וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ וְלֹא יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .

c. The third Sunday,

[marg., וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .]

a. On the inhabitants of the world, how one is despised in it and another exalted; beginning, f. 201 a:

וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .

β. Beginning, f. 202 b:

וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .
 וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ . וְיִשְׂרָאֵל כִּי יִשְׁמָעוּ .

אֲבִיבָה אֲבִיבָה דְּעִלְיָהּ . אֲבִיבָה אֲבִיבָה . דְּכִלְיָהּ אֲבִיבָה .
❖ אֲבִיבָה

β. Fol. 208 a :

אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .

See f. 143 a. ❖ אֲבִיבָה אֲבִיבָה .

e. The Sunday after the Invention of the Cross, the fourth Sunday of Elias; on the ten Beatitudes (S. Matthew v. 3); beginning, f. 208 a :

אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .
אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .

f. The fifth Sunday of Elias [marg., אֲבִיבָה אֲבִיבָה]; on the Tribute money of our Lord (S. Matthew xvii. 24); beginning, f. 209 b :

אֲבִיבָה אֲבִיבָה . דְּעִלְיָהּ . ❖ אֲבִיבָה אֲבִיבָה .

❖ דְּיִּהְיֶה עִיר מְדִינָה ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
 ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא

g. The sixth Sunday [marg. דְּיִּבְרָא שְׁמֵי דְּבְרָא];
 on the Canaanitish woman and her daughter (S. Matthew xv.
 22), and on the five Loaves which our Lord blessed (S. John vi.
 5); beginning, f. 211 a:

דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא
 ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא

h. The seventh Sunday; on humiliation and forgiveness;
 beginning, f. 213 a:

דְּיִּבְרָא שְׁמֵי דְּבְרָא ❖ דְּיִּבְרָא שְׁמֵי דְּבְרָא

דְּבַלְשֵׁאֵל דְּהוּדָא * דְּנִסְבֵּי * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *

31. The Week of Moses.

a. The first Sunday; on the parable of the Vineyard and the Labourers (S. Matthew xx. 1); beginning, f. 214 b:

דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *
 דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל * דְּבַלְשֵׁאֵל *

b. The second Sunday; on the Wine and the Skins (S. Matthew ix. 17), and on the woman with an issue of blood (*ibid.* 20), and on the raising of Jairus' daughter (S. Mark v. 22); beginning, f. 216 a:

ⲕⲓⲙⲉⲛⲟⲩ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ

b. Beginning, f. 223 a :

ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ

Subscription, f. 225 a :

ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ
ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ

34. Additional hymns,

ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ

a. The Commemoration of Mār Eugenius and his Disciples, or of Mār John the Egyptian and his brother Mār Ahā* ; beginning, f. 225 a :

ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ ⲉⲛⲓⲛⲁ

* B.O. iii. 1. 302, no. XIII.

The list of the patriarchs ends with Timothy II*,

f. 230 a. **כַּדְּבָרֵי אֲבִינָא מַלְכֵּי**

d. On the ecclesiastical hierarchy and the grades of monks, and on the Catholics of the East; beginning, f. 230 b :

**מִלְכֵּי דְבַרְכָא עֲלֵיהֶּם דְּמַלְכֵּי . [דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא
 ❖ [marg. סְמֵי לְבַרְכָא דְּמַלְכֵּי זְוֵי . סְמֵי לְבַרְכָא דְּבַרְכָא
 מִן דְּבַרְכָא . אַחַרְכָּהּ לְבַרְכָא דְּבַרְכָא . סְמֵי לְבַרְכָא דְּבַרְכָא
 מַלְכֵּי . סְמֵי לְבַרְכָא דְּבַרְכָא דְּבַרְכָא . דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא
 דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא . אַחַרְכָּהּ מִן דְּבַרְכָא דְּבַרְכָא . סְמֵי לְבַרְכָא
 סְמֵי לְבַרְכָא . סְמֵי לְבַרְכָא דְּבַרְכָא ❖ סְמֵי לְבַרְכָא דְּבַרְכָא דְּבַרְכָא .
 סְמֵי לְבַרְכָא דְּבַרְכָא . דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא . סְמֵי לְבַרְכָא דְּבַרְכָא
 ❖ סְמֵי לְבַרְכָא**

In the list of the patriarchs, after Yabh-alāhā the Turk (see *B.O.* ii. 456, no. 79), Timothy is not mentioned, but the list proceeds thus, f. 230 b :

**סְמֵי לְבַרְכָא דְּבַרְכָא דְּבַרְכָא . דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא ❖
 סְמֵי לְבַרְכָא דְּבַרְכָא דְּבַרְכָא . דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא .
 אַחַרְכָּהּ . סְמֵי לְבַרְכָא דְּבַרְכָא ❖ סְמֵי לְבַרְכָא דְּבַרְכָא דְּבַרְכָא
 סְמֵי לְבַרְכָא . דְּבַרְכָא דְּבַרְכָא דְּבַרְכָא . דְּבַרְכָא דְּבַרְכָא .
 ❖ סְמֵי לְבַרְכָא דְּבַרְכָא דְּבַרְכָא**

* See *B.O.* ii. 456, no. 80.

ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .

g. The Commemoration of Mār Sabhr-īshō' of Bēth Kōkā, on the first Sunday of the first Teshrī; beginning, f. 244 a:

ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .
 ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .

Alphabetical, each stanza beginning with ܕܩܘܡܘܨܐܢܐ, and the next word commencing with the proper letter.

h. The Commemoration of Rabban Hōrmīzd, beginning, f. 245 a:

ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ . ܕܩܘܡܘܨܐܢܐ .

1. Part of a hymn to S. Thomas, as appears from the words, f. 1* *b*, line 4,

ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ ܕܝܟܘܢ.

Imperfect at the beginning, f. 1* *a*.

2. The Nativity.

a. Beginning, f. 1* *b*,

ܒܠܕܘܢ ܕܒܪܗܡܘܢ ܘܒܠܕܘܢ.

See Add. 1982, f. 6 *a*. Imperfect.

b. Beginning, f. 20 *a*,

ܟܘܢܘܢ ܕܝܫܘܥ ܘܕܝܫܘܥ ܟܘܢܘܢ.

See Add. 1982, f. 3 *b*.

c. Beginning, f. 5 *a*,

ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ.

See Add. 1982, f. 18 *a*.

d. Beginning, f. 7 *b*,

ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ.

See Add. 1982, f. 8 *a*. Imperfect.

e. Beginning, f. 8 *a*,

ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ.

See Add. 1982, f. 20 *a*.

f. Beginning, f. 11 *b*,

ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ.

See Add. 1982, f. 14 *a*.

g. Beginning, f. 14 *b*,

ܘܠܗܘܝܢ ܕܝܟܘܢ ܘܠܗܘܝܢ.

See Add. 1982, f. 22 *b*.

3. The Epiphany.

a. Beginning, f. 17 *b*,

ܘܚܘܪܐ ܕܠܘܩܝܢܐ ܕܘܥܘܢܐ.

See Add. 1982, f. 34 *a*.

b. Beginning, f. 20 *a*,

ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ.

See Add. 1982, f. 164 *b*.

c. Beginning, f. 23 *a*,

ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ. ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ.

See Add. 1982, f. 37 *b*, where it is ascribed to Ḥakkīm of Bēth Kāshā.

4. The Commemoration of S. John the Baptist, beginning, f. 26 *a*,

ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ.

See Add. 1982, f. 39 *a*.

5. The Commemoration of S. Peter and S. Paul.

a. Beginning, f. 29 *a*,

ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ.

See Add. 1982, f. 131 *b*.

b. Beginning, f. 31 *a*,

ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ.

See Add. 1982, f. 182 *a*.

c. Beginning, f. 33 *a*:

ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ. ܘܚܘܪܐ ܕܘܥܘܢܐ ܕܘܥܘܢܐ.

6. The Commemoration of the Evangelists, beginning, f. 41 *a*,

ՏՕՒ ՄՁԵՆ ԴՄԻ ԵՒԵՆ .

See Add. 1982, f. 108 *a*.

7. The Commemoration of the 72 Disciples, beginning, f. 43 *b*,

ԼՆԼԻԲ ԵՂԵՆ ԵՂԵՆ ԵՂԵՆ .

See Add. 1982, f. 179 *b*.

8. The Commemoration of S. Stephen, beginning, f. 47 *a*,

ԵՄ ԵՒԵՆ ԴԵՂԵՆ .

See Add. 1982, f. 86 *a*.

9. Of the city of Tiflis, beginning, f. 48 *b* :

ՏԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .
 [ԴՕԶԵՆ] . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .
 ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ (sic) ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .
 ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .
 ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .
 ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .
 ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ . ԵՄԵՆ ԵՄԵՆ ԵՄԵՆ .

ܠܗ ܩܘܡܝ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ
 ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ

The date is A.H. 623 = A.D. 1226, f. 49 *a*.

10. The Prayer of the Ninevites.

a. Beginning, f. 52 *a*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 58 *b*.

b. Beginning, f. 54 *b*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 60 *b*.

c. Beginning, f. 56 *b*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 62 *a*.

d. Beginning, f. 58 *b*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 63 *b*.

e. Beginning, f. 61 *a*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 65 *a*.

f. Beginning, f. 62 *a*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 66 *b*.

g. Beginning, f. 63 *b*,

ܘܒܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ ܕܢܘܨܝܢܝܢ.

See Add. 1982, f. 67 *b*.

h. By Rabban Mārī bar Mēshihāyā, beginning, f. 65 a,

ܐܘܪܝܢܐ ܠܩܘܡܝܢ ܡܕܘܠܐ.

See Add. 1982, f. 68 b.

i. Beginning, f. 66 b,

ܡܕܘܠܐ ܕܝܥܘܪܝܢܐ.

See Add. 1982, f. 70 a.

j. By Khāmīs bar Ƙardāḥē, beginning, f. 69 b,

ܐܘܪܝܢܐ ܕܝܥܘܪܝܢܐ.

See Add. 1982, f. 98 b.

k. By Isaac Shēbhadhnāyā, beginning, f. 71 a:

ܐܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܐܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ

The alphabetical arrangement is as follows :

ܐ ܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ

l. By George, metropolitan of Elam (Bēth Lāpāt), beginning, f. 73 a,

ܐܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ
ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ ܕܝܥܘܪܝܢܐ

See Add. 1982, f. 94a, where it is ascribed to George Wardā.

m. Beginning, f. 79 *a*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 202 *b*.

n. Beginning, f. 82 *b*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 109 *b*.

11. The Commemoration of any one Saint, beginning, f. 85 *a*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 111 *a*.

12. On the Talents and the ecclesiastical grades, beginning, f. 86 *a*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 112 *b*.

13. The Friday of the Dead.

a. On our father Adam, beginning, f. 88 *b*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 192 *b*.

b. On our mother Eve, beginning, f. 90 *a*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 193 *b*.

c. On the Resurrection of the Dead, beginning, f. 91 *a*,

ܘܢܘܨܘܢܐ ܕܘܨܘܢܐ ܕܘܨܘܢܐ

See Add. 1982, f. 117 *b*.

14. Lent.

a. The first Sunday, on the Lord's Prayer, beginning,
f. 93 a,

יְהוָה אֱלֹהֵינוּ יְהוָה

See Add. 1982, f. 73 b.

b. The second Sunday, on the Lord's Prayer, beginning,
f. 94 b,

יְהוָה אֱלֹהֵינוּ יְהוָה

See Add. 1982, f. 72 a.

c. The third Sunday, on the Lord's Prayer, beginning,

יְהוָה אֱלֹהֵינוּ יְהוָה

See Add. 1982, f. 74 b.

d. The fourth Sunday, on our Lord's Contest with Satan,
beginning, f. 97 b,

יְהוָה אֱלֹהֵינוּ יְהוָה

See Add. 1982, f. 119 b.

e. The fifth Sunday, on Cain and Abel, beginning, f. 100 a,

יְהוָה אֱלֹהֵינוּ יְהוָה

יְהוָה אֱלֹהֵינוּ יְהוָה

יְהוָה אֱלֹהֵינוּ יְהוָה

יְהוָה אֱלֹהֵינוּ יְהוָה

יְהוָה אֱלֹהֵינוּ יְהוָה

f. The sixth Sunday, beginning, f. 103 a,

יְהוָה אֱלֹהֵינוּ יְהוָה

See Add. 1982, f. 114 a.

24. The Week of the Apostles.

a. The second Sunday, beginning, f. 134 b,

קַמְּבַרְכַּיָּבְנִי . כ . קַבְּלִינִי קַבְּרֵימֵי שְׁבַע בְּלַמְּבַרְכַּיָּבְנִי .
בְּבִרְבֵּי קַבְּרֵימֵי קַבְּרֵימֵי .

See Add. 1982, f. 170 b.

b. The third Sunday, beginning, f. 136 b,

קַבְּרֵימֵי . בְּבִרְבֵּי קַבְּרֵימֵי קַבְּרֵימֵי . . קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי
בְּבִרְבֵּי .

See Add. 1982, f. 172 a.

c. The fourth Sunday, beginning, f. 139 a,

קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי .
קַבְּרֵימֵי .

See Add. 1982, f. 174 b.

d. The fifth Sunday, beginning, f. 141 b,

קַבְּרֵימֵי : קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי .
קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי .

See Add. 1982, f. 176 a.

e. The sixth Sunday, beginning, f. 142 b,

קַבְּרֵימֵי . קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי .
קַבְּרֵימֵי .

See Add. 1982, f. 177 a.

f. The seventh Sunday, beginning, f. 144 b,

קַבְּרֵימֵי . קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי קַבְּרֵימֵי .
קַבְּרֵימֵי .

See Add. 1982, f. 178 a.

מַדְבָּרִים. דְּבַרְךָ תִּזְכֹּרְנוּ מִן הַיָּם. עַל הַיָּם מִן הַיָּם (sic) דָּל
 קִשְׁתֵּי. מִן הַיָּם לְדָרַךְ הַיָּם. הַיָּם מִן הַיָּם. הַיָּם
 הַיָּם דָּל הַיָּם. מִן הַיָּם לְדָרַךְ הַיָּם. דָּל
 הַיָּם דְּבַרְךָ

e. The fourth Sunday, beginning, f. 166 b,

דָּל. מִן הַיָּם לְדָרַךְ הַיָּם. הַיָּם מִן הַיָּם. הַיָּם
 הַיָּם

See Add. 1982, f. 208 a.

f. The fifth Sunday, beginning, f. 168 b,

דָּל. מִן הַיָּם לְדָרַךְ הַיָּם. הַיָּם מִן הַיָּם. הַיָּם
 הַיָּם

See Add. 1982, f. 209 b.

g. The sixth Sunday, beginning, f. 170 a,

דָּל. מִן הַיָּם לְדָרַךְ הַיָּם. הַיָּם מִן הַיָּם. הַיָּם
 הַיָּם

See Add. 1982, f. 211 a.

28. The Week of Moses.

a. The first Sunday, beginning, f. 173 a,

דָּל. מִן הַיָּם לְדָרַךְ הַיָּם. הַיָּם מִן הַיָּם. הַיָּם
 הַיָּם

See Add. 1982, f. 214 b.

b. The second Sunday, beginning, f. 174 b,

ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ
ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ

See Add. 1982, f. 216 a. Imperfect, almost the whole of ff. 176 and 177 being torn away, after which two leaves are wanting.

29. Part of a hymn on the celestial and ecclesiastical hierarchies, imperfect at the beginning, f. 178 a.

30. The seventh Sunday of Elias, omitted in its proper place, beginning, f. 179 a,

ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ
ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ

See Add. 1982, f. 213 a.

The colophon, f. 181 a, states that this manuscript was written in the year 1861 = A.D. 1550, by 'Īsā, son of the priest Abraham, son of Hōrmīzd, from Ōz, "the village of honeybees", in the neighbourhood of the fortress of Burdēkēl, but residing at the village of Bāsūrī, where he wrote this book for the church of S. George in the said village.

ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ
ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ ܩܘܡܝܢܐ

Add. 1984

Paper, about $7\frac{7}{8}$ in. by $5\frac{1}{2}$; 198 leaves, of which the first and last are blank, slightly stained by water; 20 quires, signed with letters, of 10 leaves (except 4, 9, and 6, 8); 20 lines in a page. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 2018 = A.D. 1707.

A Sacerdotal or Priests' Office-book, ܩܘܿܕܿܫܿܐ ܕܰܩܰܕܰܝܰܫܰܐ.

1. Prayers for the ferial days, Sundays, festivals and commemorations.

a. Evening prayer, ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ, f. 2 b.

b. Nocturns, ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ, f. 8 b; (*sic*)
ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ, f. 17 b; etc.

c. Morning Prayer, ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ, f. 18 b.

d. ܩܰܕܰܫܰܐ, *huttāmē*, concluding or dimissory prayers, f. 22 b.

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mārī the Apostles, f. 25 a:

ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ
ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ

Subscription, f. 47 a:

ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ
ܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ ܕܰܩܰܕܰܫܰܐ

כַּחֲדָשׁוֹן מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת

3. The Consecration of an Altar without oil, f. 72 b :

וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת

4. The Consecration of fresh Leaven (called 'the King') on the Thursday before Good Friday, f. 89 b :

וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת
 וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת וְהַבְּרִיּוֹת מִן הַבְּרִיּוֹת

ܡܘܨܝܩܝܐ ܡܘܨܝܩܝܐ ܩܠܝܠܝܐ . ܕܡܘܨܝܩܝܐ ܡܘܨܝܩܝܐ ܡܘܨܝܩܝܐ ܩܠܝܠܝܐ
 ❖ ܕܡܘܨܝܩܝܐ

9. Dimissory hymns, ܡܘܨܝܩܝܐ, in twelve-syllable metre, ܩܠܝܠܝܐ ܡܘܨܝܩܝܐ, to be chanted after the celebration of the Eucharist, f. 115 *a*.

a. By Mār 'Abhd-īshō' of Ṣūbhā or Nisībis, f. 115 *b* :

ܕܡܘܨܝܩܝܐ ܡܘܨܝܩܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ
 ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ ܩܠܝܠܝܐ
 ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ .

Alphabetical.

b. Beginning, f. 117 *a* :

ܡܘܨܝܩܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ ܩܠܝܠܝܐ ❖ ܩܠܝܠܝܐ ܩܠܝܠܝܐ
 ܩܠܝܠܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ .
 ܩܠܝܠܝܐ .

c. Beginning, f. 118 *a* :

ܡܘܨܝܩܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ ܩܠܝܠܝܐ ❖ ܩܠܝܠܝܐ ܩܠܝܠܝܐ
 ܩܠܝܠܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ
 ܩܠܝܠܝܐ .

Alphabetical.

d. By Mār 'Abhd-īshō' of Gāzartā, beginning, f. 119 *b* :

ܡܘܨܝܩܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ❖ ܩܠܝܠܝܐ ܩܠܝܠܝܐ
 ܩܠܝܠܝܐ ܩܠܝܠܝܐ . ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ .
 ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ ܩܠܝܠܝܐ .

תגל דהדדגז . יגגגלס דגב עשג ל קוטב דג
 ❖ יגגז

Alphabetical.

e. Beginning, f. 122 b :

סהללז יגגז דגלס ❖ דגלס ❖ יגגז יגגז יגגז
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס

Alphabetical.

f. For the Dominical festivals, beginning, f. 124 a :

סהללז דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס

Alphabetical.

g. The poem entitled "The Door of the Altar", by the priest Israel of Alkōsh. Alphabetical. Each stanza consists of four lines, and each line has its proper letter at the beginning, and the same letter doubled at the end. Beginning, f. 125 b :

דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס
 דגלס דגלס דגלס דגלס דגלס דגלס דגלס דגלס

ܡܥܒܕ ܣܘܕܒܐ ܠܒܩܥ ܒܢܝܬ . ܕܒܕܘܗ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܠܢܝܬ . ܕܕܘܣܥ ܠܒܐ ܕܠ ܦܘܠ ܐܘܒܐ ܕܦܘܠ ܕܦܘܠ . ܕܦܘܠ
 ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܕܦܘܠ ܕܦܘܠ ܕܦܘܠ ܕܦܘܠ ܕܦܘܠ ܕܦܘܠ ܕܦܘܠ

h. By George of Alkōsh, beginning, f. 128 *b* :

ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ

Alphabetical, each verse riming in *āi* or *ai*.

Subscription, f. 130 *a* :

ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ

10. Other *huttāmē*, by Mār ‘Abhd-īshō’, metropolitan of Sūbhā, or Nisībis, and Armenia, in seven-syllable metre, f. 130 *b* :

ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ

a. Beginning, f. 130 *b* :

ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ
 ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ ܐܘܒܐ ܕܦܘܠ

Alphabetical, each line riming in *yā*.

b. Beginning, f. 132 a,

מַעֲבִירֵי אֶלְמָהּ דְּיִלְכִיָּהּ : מְסַבְּדֵי אֲבָיָהּ דְּאִתְּתָאֵי . שִׁמְעֵי
 מְעַבְּרֵי דְּיִלְכִיָּהּ : מִן אֲבָיָהּ דְּאִתְּתָאֵי ❖

Stanzas of four lines riming together.

c. Beginning, f. 133 a,

מַעֲבִירֵי מְסַבְּדֵי דְּבַל דְּמַעֲבִירֵי . מְסַבְּדֵי דְּבַל דְּאִתְּתָאֵי .
 אִתְּתָאֵי אֶלְמָהּ דְּבַל מְעַבְּרֵי . מְסַבְּדֵי דְּבַל דְּאִתְּתָאֵי ❖

Stanzas of four lines, riming in *in* throughout.

d. Beginning, f. 133 b,

שִׁמְעֵי דְּבַלְכֵי דְּבַל דְּמַעֲבִירֵי . מַעֲבִירֵי דְּבַלְכֵי דְּמַעֲבִירֵי . מְסַבְּדֵי
 מְסַבְּדֵי לְאִתְּתָאֵי : מְסַבְּדֵי דְּמַעֲבִירֵי ❖

Stanzas of four lines riming together.

e. Beginning, f. 135 a,

דְּבַלְכֵי דְּמַעֲבִירֵי : דְּבַלְכֵי דְּמַעֲבִירֵי . מַעֲבִירֵי דְּבַלְכֵי דְּמַעֲבִירֵי .
 דְּבַלְכֵי דְּמַעֲבִירֵי מִן דְּבַלְכֵי דְּמַעֲבִירֵי . מַעֲבִירֵי דְּבַלְכֵי דְּמַעֲבִירֵי :
 מְסַבְּדֵי מִן דְּבַלְכֵי ❖

Stanzas of four lines, each line riming in *am* or *ām*.

f. Beginning, f. 135 b,

דְּבַלְכֵי דְּמַעֲבִירֵי : דְּבַלְכֵי דְּמַעֲבִירֵי . מַעֲבִירֵי דְּבַלְכֵי דְּמַעֲבִירֵי .
 מַעֲבִירֵי דְּבַלְכֵי דְּמַעֲבִירֵי . מַעֲבִירֵי דְּבַלְכֵי דְּמַעֲבִירֵי :
 מְסַבְּדֵי ❖

Alphabetical; double letters from 𐤒 to 𐤌, single from 𐤍 to 𐤌. The rime is *nē* from 𐤒 to 𐤑, and *rē* from 𐤌 to 𐤌.

g. Beginning, f. 137 a,

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .
 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .

Stanzas of four lines riming together.

h. By Israel of Alkōsh,

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .
 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .
 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .

Stanzas of four lines riming together. At the end is the acrostich 𐤏𐤍𐤏, f. 141 a,

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .
 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .

i. By the same, f. 141 a :

margin] 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .
 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .
 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 . 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 .

Alphabetical from 𐤌 to 𐤍; 4 𐤌, 2 𐤍—𐤎, 4 𐤍. Stanzas of four lines, riming in *ānā* throughout.

i. Another, f. 155 a,

ܕܡܘܨܪܝܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

j. Another, f. 156 b,

ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

k. Another, Tuesday, by Mār Shallitā of Rās-‘ain, f. 157 a,

ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

l. Another, by Mār George of Arbēl,

ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

m. Another, by Mār Elias of Nisībis, f. 159 b,

ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

n. Another, f. 161 a,

ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
 ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

o. Another, Wednesday, by Mār Elias of Nisībis, f. 161 *b*,

ܕܢܘܨܬܘܢܝܢ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.
ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.

p. Another, f. 163 *a*,

ܫܒܘܥܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ.
ܫܒܘܥܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ.
ܫܒܘܥܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ.

q. Another, by Mār Elias of Nisībis, f. 163 *a*,

ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.
ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.

r. Another, by the same, f. 164 *a*,

ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.
ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.

s. The Commemoration of the Saints, f. 164 *b*,

ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.
ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.

t. Another, f. 166 *a*,

ܫܒܘܥܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ.
ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ. ܫܒܘܥܬܗ ܕܩܕܫܘܬܗ.

u. The Friday of the Dead, f. 167 *b*,

ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.
ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ. ܕܩܕܫܘܬܗ ܕܩܕܫܘܬܗ.

γ. The Resurrection, f. 175 *b*,

ܕܚܝܘܢܐ ܕܢܝܚܐ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ
ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

δ. Another, f. 177 *b*,

ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ
ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

ε. Monday in the Week of Weeks, f. 178 *b*,

ܕܚܝܘܢܐ ܕܢܝܚܐ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

ς. Another, f. 179 *a*,

ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ
ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

ζ. The Ascension, f. 180 *a*,

ܕܚܝܘܢܐ ܕܢܝܚܐ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ
ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

η. Another, f. 181 *a*,

ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ
ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

θ. Whit Sunday, f. 181 *b*,

ܕܚܝܘܢܐ ܕܢܝܚܐ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ
ܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ ܕܡܘܬܐ ܕܝܫܘܥ

ι. Another, by Paul of Anbār, f. 183 a,

سَخْدَجَا ش. دَحْبَجِي لِمَسِي قَوْلِي دِيْعَدَا. لِي لِي
 مَدَاوَمَا دِيْعَدَا. ٥٠

κ. Prayers of the Adoration at Communion, f. 184 a,

تَعْلَمَا دِيْعَدَا دَاوَمَا. لَمَدَا لِي. لِي دِيْعَدَا لِي
 مَدَاوَمَا. ٥٠

λ. Another, f. 184 b,

سَخْدَجَا ش. دِيْعَدَا. تَدِيْعَا مَدَاوَمَا دِيْعَدَا دِيْعَدَا
 مَدَاوَمَا دِيْعَدَا. ٥٠

μ. Another, suitable for Nūsardēl, f. 185 a,

[marg. تَعْلَمَا دِيْعَدَا دِيْعَدَا. مَدَاوَمَا لِي مَدَاوَمَا] مَدَاوَمَا
 دِيْعَدَا مَدَاوَمَا. لِي مَدَاوَمَا مَدَاوَمَا. ٥٠

ν. Another, f. 185 b,

سَخْدَجَا ش. دِيْعَدَا. لِي لِي مَدَاوَمَا دِيْعَدَا. دِيْعَدَا
 مَدَاوَمَا مَدَاوَمَا مَدَاوَمَا دِيْعَدَا. ٥٠

ξ. The Transfiguration, f. 186 b,

دِيْعَدَا دِيْعَدَا. مَدَاوَمَا دِيْعَدَا. لِي مَدَاوَمَا
 مَدَاوَمَا. ٥٠

ο. Another, by George of Athōr, f. 188 a,

سَخْدَجَا ش. دِيْعَدَا دِيْعَدَا. مَدَاوَمَا مَدَاوَمَا
 مَدَاوَمَا. ٥٠

ܡܚܘܒܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ

The first part of the service, conducted in the house, is divided into five *mautēbhē*, ff. 2 a—28 a; the remainder comprises a chant on the way to the church, f. 28 a; lessons, f. 30 a, viz. Numbers xx. 22—29, Acts xx. 17—38, 1 Corinth. xv. 34—57, S. John v. 19—29; and hymns, ܡܚܘܒܝܢ or ܡܚܘܒܝܢ, f. 34 a, ten in number, all to be recited in the church; a hymn on the way to the grave, f. 54 a, and another at the grave, f. 55 b, with other hymns and prayers, f. 58 a. Subscription, f. 62 b,

ܡܚܘܒܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ

2. For Deacons, f. 63 b,

ܡܚܘܒܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ
 ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ ܕܡܫܚܝܢ

Five *mautēbhē*, ff. 63 b—83 a; chant on the way to the church, f. 83 a; lessons, viz. Daniel viii. 15—19, x. 5, 20, 21, xii. 2—4, 9—13, Acts vi. 1—7, 1 Thessal. iv. 13—18, S. John xii. 23—36; hymns, f. 88 a, ten in number; hymn on the way

באלא האמלאן מדיממסט חלב מלא חֲזֵינָהּ אֲלֵמֵהוּ
 אֲלֵמֵהוּ שֶׁהָיָה זֶה אֲנִי מֵהָאֵלֶּיךָ הַלְלוּ אֱלֹהֵיכֶם
 מִבְּרֵיחַ הַקֹּדֶשׁ מִבְּרֵיחַ הַקֹּדֶשׁ מִבְּרֵיחַ הַקֹּדֶשׁ
 לְלֵבְכֶם.

a. The Betrothal, in *Arabic*, f. 4 a,

בְּהַחֲמֵת הַיְמִינִי.

b. The Benediction of the Bridegroom and Bride, with
 the Benediction of the Rings, f. 11 a,

בְּהַחֲמֵת בְּנֵי אֱלֹהֵינוּ.

Partly in *Arabic*. Subscription, f. 23 b,

וְלֵבְכֶם לְעֵבֶדְכֶם בְּחֵן אֱלֹהֵינוּ. זֶה הוּא חֲסִיד
 אֲבֹתֵינוּ.

c. The Benediction of the Crowns or Garlands, f. 24 a,

לְעֵבֶדְכֶם בְּלֵבְכֶם בְּחֵן אֱלֹהֵינוּ.

Partly in *Arabic*. Subscription, f. 42 b,

וְלֵבְכֶם בְּחֵן אֱלֹהֵינוּ בְּחֵן אֱלֹהֵינוּ
 זֶה הוּא חֲסִיד אֲבֹתֵינוּ חֲסִיד אֲבֹתֵינוּ
 בְּחֵן אֱלֹהֵינוּ.

d. Exhortation to the Bridegroom and Bride, in *Arabic*,
 f. 42 b,

וְלֵבְכֶם (sic) אֲלֵמֵהוּ אֲלֵמֵהוּ אֲלֵמֵהוּ
 מִבְּרֵיחַ הַקֹּדֶשׁ מִבְּרֵיחַ הַקֹּדֶשׁ מִבְּרֵיחַ הַקֹּדֶשׁ
 אֲלֵמֵהוּ אֲלֵמֵהוּ אֲלֵמֵהוּ.

This is the same Isaiah bar Denhā who is mentioned by Assemani, *B. O.* ii. 384, col. 2, and in Wright's *Catal.*, pp. 851, col. 1; 881, col. 2; 899, col. 1. He flourished in the first quarter of the xvth cent.

2. The order of Baptism of Severus, as revised by Jacob of Edessa, f. 68 *b*,

ܘܗܘܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Second service, f. 81 *b*,

ܘܗܘܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

The glosses and most of the marginal notes are in *Arabic*.

3. The shorter order of Baptism of Severus, f. 101 *b*,

ܘܗܘܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

4. The short order of Baptism of Philoxenus of Mabbōgh, f. 104 *a*,

ܘܗܘܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

5. The order of Celebration of the holy Eucharist, f. 106 *b*,

ܘܗܘܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

The first service ends, and the second begins, on f. 110 *a*,

ܘܗܘܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

מְנַמְּבֵי תַלְמוּדֵי מַדְבָּרֵי אֲרָם. וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 דְּמִשְׁכַּת מִשְׁכַּבְּתָם דְּבִלְתֵּי דְּבִתְרֵי. חַדְשֵׁי אֲרָם וְעַתָּה
 דְּבִתְרֵי. וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי דְּבִתְרֵי וְזָדוֹן
 מִן מַדְבָּרֵי אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי. 30

a. Ordination of a Reader, f. 2 b :

וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי דְּבִתְרֵי. וְעַתָּה זְכוּתָם
 לְשׂוֹמְרֵי אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 לְשׂוֹמְרֵי אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי אֲרָם
 לְשׂוֹמְרֵי אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 אֲרָם. 30

b. Ordination of a Subdeacon, f. 3 b :

וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי אֲרָם. (sic) וְעַתָּה זְכוּתָם
 לְשׂוֹמְרֵי אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי אֲרָם
 וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי אֲרָם וְעַתָּה זְכוּתָם
 לְשׂוֹמְרֵי אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי
 אֲרָם וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי אֲרָם
 וְעַתָּה זְכוּתָם לְשׂוֹמְרֵי אֲרָם. 30

מַלְכֵי שָׁמַרְיָהּ דְּמַרְסַּלְסָא וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא
 לְמִיכָא לְמִיכָא לְמִיכָא לְמִיכָא לְמִיכָא לְמִיכָא
 מְסֻמְמָא. וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא
 דְּמַרְסַּלְסָא (f. 104 a) וְכֹהֲנָיָא וְכֹהֲנָיָא
 וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא. 30.

26. Prayers to be used at the ordination of Bishops and
Metropolitans, f. 111 b:

וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא
 וְכֹהֲנָיָא. וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא
 לְמִיכָא וְכֹהֲנָיָא. 30.

27. Canons to be used at the Consecration of Bishops,
Metropolitans and Patriarchs, by Mār Elias III Abū Ḥalīm,
f. 113 b:

מְסֻמְמָא : מְסֻמְמָא : מְסֻמְמָא : מְסֻמְמָא :
 מְסֻמְמָא. וְכֹהֲנָיָא וְכֹהֲנָיָא וְכֹהֲנָיָא :
 מְסֻמְמָא.

The dioceses named are :

a. Nisībis, f. 113 b:

מְסֻמְמָא וְכֹהֲנָיָא וְכֹהֲנָיָא. מְסֻמְמָא וְכֹהֲנָיָא. מְסֻמְמָא
 דְּמַרְסַּלְסָא וְכֹהֲנָיָא. וְכֹהֲנָיָא וְכֹהֲנָיָא. וְכֹהֲנָיָא
 וְכֹהֲנָיָא. 30.

b. Mārdīn, f. 114 a :

ܠܟ ܝܝܡ ܠܚܝܒܝܢܐ ܘܠܡܘܨܝܢܐ .

c. Āmid and Maiperkāt, f. 114 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

d. Shingār, f. 114 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ .

e. Bēth Zabhdai, f. 115 a :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

f. Arbēl, f. 115 a :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

g. Bēth Wāzīk, f. 115 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

h. Āthōr, f. 115 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ .

i. Balad, f. 116 a :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ .

j. Margā, f. 116 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ .

k. Kēphar-zēmār, f. 116 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

l. Persis and Ḳērāmān (Karmān), f. 116 b :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

m. The Indians and the people of Ḳaṭar, f. 117 a :

ܠܟ ܝܝܡ ܠܡܘܨܝܢܐ ܘܠܡܘܨܝܢܐ .

n. Arzōn and Bēth Dēliš, f. 117 a :

ܠܟ ܝܝܫܘܥ ܠܡܳܕܢܳܐ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

This is by Mār Solomon, metropolitan of al-Baṣra,

ܠܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

o. Hamadhān, f. 117 b :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

p. Ḥālah, f. 118 a :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ .

q. Urmī, f. 118 a :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ .

r. Khēlāt, Vān and Vastān, f. 118 b :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

s. Nagrān, f. 118 b :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

t. Kashkar, f. 119 a :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

u. Shinnā of Bēth Rimmōn, f. 119 b :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

v. Nevākith, f. 119 b :

ܠܟ ܝܝܫܘܥ ܟܳܘܳܢܳܐ .

(afterwards written ܠܟܳܘܳܢܳܐ), by the archdeacon Mārī bar

Mēshihāyā, ܠܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ ܟܳܘܳܢܳܐ .

ܠܟܳܘܳܢܳܐ .

תְּבַרְכֵהוּ וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .

40. Order of the Consecration of Water for Washing, f. 138 a :

וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 (here a word is written indistinctly above the line) וְיִשְׁמְרֵהוּ
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .

At the end, f. 138 b :

וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .
 וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ . . .

ܘܢܘܨܘܢܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ

41. Order of the Consecration of Water that is unclean :
f. 139 a :

ܘܢܘܨܘܢܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ

42. Order of Absolution of a repentant convert to another faith, or of one who eats meat in Lent, or communicates after he has eaten, or commits any sin ; drawn up by the Catholicus Īshō'-yabh, 139 b :

ܘܢܘܨܘܢܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ
 ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ ܕܡܫܚܘܬܐ

43. Order of Reception of a Jacobite, or Malkite, or any other Christian, into the Nestorian communion, f. 142 a :

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

At the end, f. 143 b :

ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

44. A large collection of Prayers for various occasions,

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

a. Over the healing oil, f. 143 b :

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

b. Over the water for washing (see above, no. 40), f. 144 a :

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ
 At the end is the following injunction as to the
 mixing of the water with the *hēnānā* :

ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ
 ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ

c. Over polluted water, f. 144 b :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ.

d. Over wine in which some unclean thing has been drowned, f. 144 b :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ.

e. Over one tormented by a devil, f. 145 a :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ.

f. Over one who is sick, f. 145 b :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ.

g. Over one who has the fever, f. 145 b :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ.

h. Over one who has the lumbago, f. 146 a :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ.

i. Blessing of children, f. 146 a :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ.

j. Blessing of the olive branches on Palm Sunday, f. 146 b :

ܕܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ ܕܡܘܨܘܢܐ.

k. Over the crops, f. 146 b :

בַּכּ וּדְחָזְזִי .

l. Over the sheaves of the harvest which are brought as a gift to a convent or church, f. 146 b :

בַּכּ חֲבִיבִי בְּסִיגְךָ בְּמַלְאָכֶיךָ בְּדָזְזִי וּבְמַלְאָכֶיךָ לְדַמְּכָזְזִי
לְדַמְּכָזְזִי .

m. Over a boat, f. 147 a :

בַּכּ יְלֵכְךָ .

n. For a journey, f. 147 a :

בַּכּ וְזִמְזִי .

o. When one goes to visit a ruler, f. 147 b :

בְּזִוּוֹל יְזִי לְמֶלֶךְ אֶלְלֵכְךָ .

p. For oneself, f. 148 b :

עֲלֵמֶיךָ בְּמַלְאָכֶיךָ לְךָ יְזִי מֶלֶךְ יְזִי .

q. When lying down to sleep, f. 148 b :

בַּכּ מְבַכְּכָהּ בְּיָמֶיךָ .

r. A short discourse of Mār Ephraim, in seven-syllable metre, to be repeated on lying down to sleep, f. 149 a :

מְבַכְּכָהּ וְזִמְזִי בְּמַלְאָכֶיךָ לְמַלְאָכֶיךָ מְבַכְּכָהּ זִמְזִי בַּכּ
הַמְּבַכְּכָהּ : בַּכּ מְבַכְּכָהּ בְּיָמֶיךָ . בְּזִמְזִי יְזִי לְמַלְאָכֶיךָ
זִמְזִי לְךָ מְבַכְּכָהּ בְּיָמֶיךָ . מְבַכְּכָהּ מְבַכְּכָהּ בְּיָמֶיךָ . מְבַכְּכָהּ
בְּיָמֶיךָ .

ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ

Composed by the archdeacon Mārī bar Mēshihāyā; alphabetical, twelve-syllable metre, with two א. Beginning:

ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ

After the hymn comes a blessing, f. 152 a:

ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ

β. Blessing pronounced by a bishop after washing his hands, by Mār Elias III, f. 152 a:

ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ

γ. Blessings wherewith a bishop blesses a town or village on leaving it, f. 152 b:

ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ
 ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ ܕܘܫܘܪܐ

κ. When one enters a cell, f. 155 *a* :

ܘܕܢܘܕ ܕܢܘܕ ܕܢܘܕ ܕܢܘܕ.

λ. On drinking wine in the cell of the brethren, f. 155 *a* :

ܘܕܢܘܕ ܕܢܘܕ ܕܢܘܕ ܕܢܘܕ ܕܢܘܕ.

μ. On entering a Christian house, f. 155 *a* :

ܘܕܢܘܕ ܕܢܘܕ ܕܢܘܕ ܕܢܘܕ ܕܢܘܕ.

ν. Over wine, f. 156 *a* :

ܕܢܘܕ ܕܢܘܕ.

ξ. On drinking wine, f. 156 *b* :

ܕܢܘܕ ܕܢܘܕ ܕܢܘܕ.

ο. At a feast, f. 156 *b* :

ܕܢܘܕ ܕܢܘܕ.

π. Over lights, f. 156 *b* :

ܕܢܘܕ ܕܢܘܕ.

ρ. Over perfumes, f. 156 *b* :

ܕܢܘܕ ܕܢܘܕ.

σ. Over spices, f. 156 *b* :

ܕܢܘܕ ܕܢܘܕ.

τ. Over oil, f. 157 *a* :

ܕܢܘܕ ܕܢܘܕ.

υ. Over scents, f. 157 *a* :

ܕܢܘܕ ܕܢܘܕ.

φ. Over garments, f. 157 *a*, margin :

ܕܢܘܕ ܕܢܘܕ.

48. To find the hour of the new moon, in *Arabic*, f. 164 *b*:

تَنْزِ الْكَيْفِ فِي سَاعَةِ يَلِدِ الْبَدَأِ فِي الْكَلْبِ
 فِي فِي الْكَيْفِ ذ.

49. Of the months of the Syrian year, an almanack, f. 164 *b*:

بِك مَتْنِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 كَيْفِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 دَلِكِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ

50. A section relating to the order of the festivals, commemorations, etc., in a year when Easter falls on the twenty-second of *Ādār*, f. 165 *b*:

وَقَدْ كَمَّه دَحْ لَمَتِي دَحْ لَمَتِي دَحْ لَمَتِي دَحْ لَمَتِي
 مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ
 مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ مَسْمُومِ

The colophon, f. 166 *b*, enumerates the contents of the manuscript, and states that it was finished on Friday the 7th of the first Teshrī, A. Gr. 1870 = A.D. 1558. It was begun in the convent of Mār Hōrmizd at Alqōsh, and finished in the convent of Mār Eugenius at Mē'arrē, near Nišībis, when Mār Simeon

On f. 169 *a* are written in a different hand two prayers,

ܡܠܩܬܐ ܕܥܫܘܬܐ ܕܩܕܝܫܐ ܡܕܢܐ.

On the margin of f. 166 *b* is the impress of the seal of the metropolitan Īshō'-yabh :

ܡܫܠܟܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ.

Add. 1989

Paper, about 8 $\frac{7}{8}$ in. by 6 $\frac{3}{8}$; 62 leaves, some of which are much stained by water and otherwise damaged; 8 quires, signed with letters, of 10 leaves (except **o**, which has 8); 18 or 19 lines. Leaves are wanting at the beginning and end, as well as after ff. 2 (four), 8 (one) and 30 (two).

1. Service for the Night of the Resurrection of our Lord,

ܡܠܩܬܐ ܕܥܫܘܬܐ ܕܩܕܝܫܐ, f. 1 *a*. Imperfect.

2. A collection of hymns for the Resurrection, the first of which begins, f. 56 *a* :

ܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
 ܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
 ܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ.

This volume was transcribed by a Chaldean, who was not however very strong in the orthodox faith, for a subsequent owner has erased five lines on f. 8 *b* and the whole of f. 9 *a*, besides tearing out the intermediate leaf. So thoughtless indeed was the scribe that on f. 16 *b* he left standing in a prayer the names of Diodorus (of Tarsus), Theodore (of Mopsuestia) and Nestorius. For these a reader has substituted Gregory (Nazianzen), Basil (of Caesarea) and John (Chrysostom), besides erasing the name of Narsai from the next prayer, although even he has

ܘܥܠܘ ܐܘܘܪܝܢ ܕܡܢ ܘܘܪܝܢ ܕܡܢ ܘܘܪܝܢ ܕܡܢ ܘܘܪܝܢ
 ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ
 ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ
 ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ

Imperfect.

The scribe mentions his name, George, on f. 42 *a*, in the subscription,

ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ

At the end of this volume are bound two leaves from another prayerbook, containing prayers for the sick, f. 114, and part of a prayer to which magical power is ascribed, f. 115,

ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ
 ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ ܘܥܠܘ

Add. 1991

Paper, about 11 $\frac{3}{4}$ in. by 8 $\frac{1}{8}$; 151 leaves, the first and last of which are blank; 15 quires, signed with letters, mostly of 10 leaves (9 has only eight, 10 fourteen); a leaf is wanting after f. 42; 26 or 27 lines. Written in a fine, regular, Nestorian *sertā*, and dated A. Gr. 2041 = A.D. 1729.

The book commonly called 'the *Khāmīs*,' containing hymns by Khāmīs bar Ƙardāhē* and other writers. See Badger, *The Nestorians*, ii. 24.

1. By Mār Gabriel (Ƙamṣā), metropolitan of Mosul, composed when he was a monk in the convent of Mār Sabhr-īshō' at Bēth-Ƙōḳā†. Beginning, f. 2 *b* :

* See *B.O.* iii. 1. 566, no. LV.

† See *B.O.* iii. 1. 566, no. LIV.

ܘܘܨܝܢܐ ܕܝܕܘܒܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ

This poem abounds in difficult words, chiefly Greek, which are glossed between the lines or on the margins. For example, in the first stanza, ܘܘܨܝܢܐ is explained by ܘܘܨܝܢܐ, ܘܘܨܝܢܐ by ܘܘܨܝܢܐ, ܘܘܨܝܢܐ by ܘܘܨܝܢܐ, and ܘܘܨܝܢܐ by ܘܘܨܝܢܐ*. That portion of it which relates to the famous ascetics of the Church, from S. Antony to Mār Eugenius, begins on f. 11 b. The history of Mār Sabhr-īshō' commences on f. 17 a. Subscription, f. 25 a:

ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ
 ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ

* The glosses on ܘܘܨܝܢܐ and ܘܘܨܝܢܐ have been accidentally omitted. The red lines seem to be musical notes of some sort. One often finds three just before the close of a stanza; e.g., f. 2 b: ܘܘܨܝܢܐ ܕܘܨܝܢܐ ܕܘܨܝܢܐ.

דְּמַחֲמַי שְׂדֵימָה כְּמִנְהַדְּתָא . דְּמַחֲמַי כְּמִנְהַדְּתָא ❖ כְּמִנְהַדְּתָא
יְהִי לֵךְ עֲבָדָא ❖

a. Beginning, f. 45 b :

דְּמַחֲמַי לֵיבָרַי מְהַדְּתָא יְהִי . יְהִיבָרַי מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא לֵיבָרַי מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא . יְהִיבָרַי מְהַדְּתָא לֵיבָרַי מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא . דְּמַחֲמַי (sic) מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא לֵיבָרַי
מְהַדְּתָא ❖ יְהִיבָרַי מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא .

Alphabetical.

b. Beginning, f. 47 a :

כְּמִנְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא . יְהִיבָרַי לֵיבָרַי מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא (sic) . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא ❖ יְהִיבָרַי מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא .

Alphabetical.

c. Beginning, f. 48 a :

מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא ❖ מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא .
מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא . מְהַדְּתָא מְהַדְּתָא מְהַדְּתָא .

חַדְשֵׁי הַשָּׁנָה. לְשָׁנָה שְׁלֹשָׁה עָשָׂר יָמִים. וְכִּי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ.

Alphabetical.

f. On himself, beginning, f. 51 b :

וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ
 לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ.
 וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ
 לְבָרְכֵנוּ.

Alphabetical.

g. Beginning, f. 52 b :

וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ
 לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ.
 וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ
 לְבָרְכֵנוּ.

Alphabetical.

h. Beginning, f. 53 b :

וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ
 לְבָרְכֵנוּ. וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ.
 וְכִי יִשְׁלַח אֱלֹהֵינוּ לְבָרְכֵנוּ. וְכִי יִשְׁלַח
 אֱלֹהֵינוּ לְבָרְכֵנוּ.

كَبَحَمَس. مَدَّتْ ضَرَّ يَحْتَجُّ مَوْلَحَمَس ❖ 2 ۱ ۱ مَعَهُ دَحَبَدَمَّ
 دَلَّ يَنْحَدِر. ۵۰.

Alphabetical.

i. Beginning, f. 55 a :

دَس دَسَا. دَحَمَّ لِيَضَج مَدَدَمَّ ۱ ۱ ۱. ۱ ۱ ۱
 يَمَدَج مَدَج. ۱ ۱ ۱ دَمَدَج دَمَدَج. ۱ ۱ ۱
 مَدَج مَدَج. ۱ ۱ ۱ مَدَج مَدَج. ۱ ۱ ۱
 لَمَدَج ۱ ۱ ۱. ۱ ۱ ۱ مَدَج مَدَج. ۱ ۱ ۱
 مَدَج مَدَج لَمَدَج ❖ 2 ۱ ۱ ۱ مَدَج مَدَج مَدَج
 مَدَج. ۵۰.

Alphabetical.

j. Beginning, f. 56 a :

دَس دَسَا مَدَا ❖ ۱ ۱ ۱ ۱ ۱. ۱ ۱ ۱ مَدَا مَدَا
 مَدَا. ۱ ۱ ۱ مَدَا مَدَا. ۱ ۱ ۱ مَدَا مَدَا
 مَدَا مَدَا مَدَا مَدَا مَدَا. ۱ ۱ ۱ مَدَا مَدَا
 مَدَا مَدَا مَدَا مَدَا ❖ 2 ۱ ۱ ۱ مَدَا مَدَا مَدَا
 مَدَا. ۵۰.

Alphabetical. Each line of a stanza ends with the same letter as was at the beginning, but it is followed by the rime

مَدَا or مَدَا; thus :

دَس دَسَا لَمَدَا مَدَا مَدَا مَدَا مَدَا مَدَا مَدَا مَدَا

ܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ

k. Beginning, f. 57 a:

ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ

Subscription, f. 58 b:

ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ

4. By George Wardā or, as others say, by Ḥakkīm of Bēth Kāshā, beginning, f. 58 b:

ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ
ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ

See Add. 1982, f. 94 b.

5. By the priest Šēlibhā bar David (al-Mansūrī), beginning, f. 63 b:

ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ ܕܡܢ ܗܘܝܢܐ

עֲלֵיכֶם כִּדְּבַרְכֶם דְּהוּבָה מְדָה. מִיָּסֵב נִכְרָשׁ זְמַן * ❖ עֲלֵיכֶם
 חֲדָשִׁים וְקִדְוֹתָם. יָמֵךְ זִכְרוֹתֶיךָ מִיָּמֶיךָ. יְמֵי־בְּרִיאתֵךְ מִיָּמֵי־הָאֵלֶּיךָ.
 עֲלֵיכֶם מִתְּשׁוּבָתְךָ מִתְּשׁוּבָתְךָ. יְמֵיךְ דְּמִלְכֵיךְ מִיָּמֵיךְ * ❖ יָמֵי
 זִכְרוֹתֶיךָ * ❖ 2 * ❖ זִכְרוֹתֶיךָ מִיָּמֵיךְ. * ❖

The refrain is זִכְרוֹתֶיךָ יָמֵיךְ. The order is alphabetical, א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, טו, טז, יז, יח, יט, כ, כא, כב, כג, כד, כה, כו, כז, כח, כט, ל. Thus far each line in a stanza ends with the letter which begins the next stanza; e.g.,

ט * ❖ טִיבְךָ נְהִיךָ נִלְמַדְךָ אֲבִיךָ. מִיָּמֶיךָ מִיָּמֵיךָ מִיָּמֵיךָ * ❖ ז
 אֲבִיךָ. * ❖ מִיָּמֵיךָ מִיָּמֵיךָ מִיָּמֵיךָ מִיָּמֵיךָ מִיָּמֵיךָ * ❖ זִכְרוֹתֶיךָ * ❖
 זִכְרוֹתֶיךָ * ❖ א * ❖ אֲבִיךָ מִיָּמֵיךָ מִיָּמֵיךָ * ❖ (sic) א
 מִיָּמֵיךָ מִיָּמֵיךָ מִיָּמֵיךָ מִיָּמֵיךָ מִיָּמֵיךָ * ❖ זִכְרוֹתֶיךָ * ❖ זִכְרוֹתֶיךָ * ❖

Then follows, f. 65 b, a simple alphabet, with the same refrain. The poem closes with the acrostich עֲלֵיכֶם מִיָּמֵיךְ.

6. By the priest Israel*, beginning, f. 67 a :

אֲמַרְכֶם דְּמִיָּמֵיךָ מִיָּמֵיךָ : טִיבְךָ מִיָּמֵיךָ מִיָּמֵיךָ * ❖
 דְּבַרְכֶם דְּמִיָּמֵיךָ מִיָּמֵיךָ : טִיבְךָ מִיָּמֵיךָ מִיָּמֵיךָ * ❖

* Israel, bishop of Kashkar? *B.O.* iii. 1. 512.

each stanza begins with **بَعْدَ مَدٍّ**, and each line rimes in *an*; e.g.,

بَعْدَ مَدٍّ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 ❖ وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..

The poem ends with the acrostich **بَعْدَ مَدٍّ**, f. 71 *b*, at the foot, in rimed stanzas, e.g.,

سَمَّيْتُ بِسَمِيحَةٍ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 ❖ وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..

7. Beginning, f. 72 *a*:

سَمَّيْتُ بِسَمِيحَةٍ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..

The acrostich at the end, f. 75 *b*, gives the name of **بَعْدَ مَدٍّ**, probably George Wardā.

Subscription, f. 75 *b*:

بَعْدَ مَدٍّ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 وَرَمَّ فِي حَشْرٍ لَجْوَهُ .. وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..
 ❖ وَرَمَّ فِي حَشْرٍ لَجْوَهُ ..

8. Hymns of Khāmīs for the Dominical Festivals.

a. The Annunciation, **ܕܝܫܘܥܐ ܕܝܫܘܥܐ**.

a. Beginning, f. 76 a:

ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ

β. Beginning, f. 77 b:

ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ

b. The Nativity, beginning, f. 78 b:

ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ
 ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ ܕܝܫܘܥܐ

Alphabetical; from 2 to 9 the stanzas are single, from 10 to 14 double. Three stanzas, viz. 10, 11 and 12, are taken from a hymn of Mār Gabriel.

ܫܠܝܚܝܢ ܕܐܗ ܝܒܕܘܗܝ. ܩܕܫܝܢ ܕܠܝܒܝ ܕܗܡܝܢ.
 ܫܠܝܚܝܢ ܕܠܝܒܝ ܕܫܠܝܚܝܢ ܕܝܝܢ. ܕܠܝܚܝܢ ܕܝܒ ܕܫܝܝܢ.
 ܕܝܘܕܝܢ. ܕܝܚܝܢ ܕܝܚܝܢ ܕܝܚܝܢ ܕܝܚܝܢ.

9. Hymns of Khāmīs and others for Saints and Martyrs.

a. For Īshō‘-sabhran, beginning, f. 95 a :

ܕܘܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ : ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ : ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.

Alphabetical. Each stanza begins with the lines "ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ"; and every line in each stanza ends with its proper letter, e.g.,

ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ : ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.

b. For S. Stephen, beginning, f. 99 a :

ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ : ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.
 ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ ܕܝܒܝܢ.

ܐܘܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ

The colophon, f. 140 b, states that this manuscript was finished on the 18th of the first Kānūn, A.Gr. 2041 = A.D. 1729, when Elias was Catholic Patriarch of the East, in the village of Alkōsh, by the priest Joseph, son of George, son of Israel, son of Hormizd, of Alkōsh. It was written at the expense of the deacon Joseph, son of Māraugē, for the church of the Virgin Mary in the village of Dirgēnī*.

ܕܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ
 ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ ܘܡܪܝܢܐ

* See Badger, *The Nestorians*, i. 393.

50. דָּבַר בַּיּוֹם הַזֶּה לְדָבַר שֶׁנֶּאֱמַר. וְאֵל בְּיָמֶיךָ
 50. הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 50. הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 50. הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 50. הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 50. הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 50. הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע

Then follow additional hymns ; viz.

a. By the priest Jeremiah, beginning, f. 141 b :

הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע

The arrangement of this hymn is horribly artificial. Each stanza begins with the words **הַיּוֹם הַזֶּה**, and consists of three lines, commencing with the same letter of the alphabet, and ending with another letter on the **אבג** principle, thus :

הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע
 הַיּוֹם הַזֶּה. כִּי תִּשְׁמַע לְבִלְעָדָה. כִּי תִּשְׁמַע

- a.* The Consecration of the Church, ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 1 *a*; imperfect at the beginning.
- b.* The Annunciation of Zacharias ܘܢܘܨܘܦܘܢܐ ܕܙܚܪܝܐ, f. 1 *b*.
- c.* The Annunciation of the blessed Virgin, ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 2 *b*.
- d.* The Visit of Mary to Elisabeth, ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 3 *b*.
- e.* The Nativity of S. John the Baptist, ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 4 *a*.
- f.* The Transfiguration, ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 5 *a*.
- g.* ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 6 *b*.
- h.* ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 7 *b*. Imperfect, a leaf being wanting after f. 7.
- i.* On the death of the Virgin Mary ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 9 *a*.
- j.* On Bar-šaumā, ܘܢܘܨܘܦܘܢܐ ܕܥܘܪܝܢܐ, f. 9 *b*. Imperfect.

Add. 1994

Paper, about 12½ in. by 8; 291 leaves, of which the first and the last two are blank; quires of ten leaves, signed with letters, except ܩ, which has nine, ܕ and ܕܐ, which have each eight, and ܕܐ, which has only six; 28 lines in each page. This volume is written in a large, regular, Nestorian serṭā, and dated A.Gr. 2012 = A.D. 1701 (watermark of paper three crescents, f. 290). It contains

I.

The Hexaëmeron of Rabban ‘Ammānū’ēl or Emmanuel, one of the expositors in the school of the Dairā ‘Ellāita or

4. On the creation of the Firmament, which took place on the second day, f. 22 *b* :

מַצְבֵּי הַשָּׁמַיִם יִבְרָא . יְהוָה אֱלֹהֵינוּ . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ

Seven-syllable metre ; stanzas of four lines.

5. On the third day and on the arrangement of the Seas, f. 29 *b* :

מַצְבֵּי הַיָּם יִבְרָא . יְהוָה אֱלֹהֵינוּ . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ

Twelve-syllable metre ; stanzas of two lines.

6. On the third day and on the growth of the seeds and trees, f. 38 *b* :

מַצְבֵּי הַצִּמְחָה יִבְרָא . יְהוָה אֱלֹהֵינוּ . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ

Seven-syllable metre ; stanzas of four lines.

7. On the creation of Paradise on the third day, f. 44 *b* :

מַצְבֵּי הַפָּרַדִּיז יִבְרָא . יְהוָה אֱלֹהֵינוּ . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ
 הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ הַיָּמִים . יְבָרַךְ

דְּתֹרָה סֹחֲתָהּ . כַּסֵּפֶתָהּ חֲבִיטָהּ : לִיְלֻמֵּיהָ חֲמִי
 ❖ אֲנִי

Seven-syllable metre ; stanzas of four lines.

8. On the Luminaries and the fourth day, f. 53 a :

מַלְאכֵי הַמַּלְאָכִים . דְּבַלְאֵי אֲרָאֵי מִלְאָכִים ❖ אֲנִי מִלְאָכִים
 : אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ : אֲנִי מִלְאָכִים
 אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ .

Twelve-syllable metre ; stanzas of two lines.

9. On the marine animals and all the water reptiles, and on the birds, and the fifth day, f. 68 b :

מַלְאכֵי הַמַּלְאָכִים . דְּבַלְאֵי אֲרָאֵי מִלְאָכִים . אֲנִי מִלְאָכִים
 ❖ אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ . אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ
 חֲבִיטָהּ : אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ . אֲנִי מִלְאָכִים
 חֲבִיטָהּ חֲבִיטָהּ .

Twelve-syllable metre ; stanzas of two lines.

10. On the creation of the Animals and the sixth day, f. 79 a :

מַלְאכֵי הַמַּלְאָכִים . דְּבַלְאֵי אֲרָאֵי מִלְאָכִים ❖ אֲנִי מִלְאָכִים
 דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ . אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ :
 אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ חֲבִיטָהּ . אֲנִי מִלְאָכִים דְּבַלְאֵי חֲבִיטָהּ
 חֲבִיטָהּ .

Seven-syllable metre ; stanzas of four lines.

11. On the creation of Man and the sixth day, f. 89 a :

שְׁלֹשָׁה יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים : וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים .
 וְשֵׁשֶׁת יָמִים .

Twelve-syllable metre ; stanzas of two lines.

12. On Adam and the creation of Eve from him, f. 101 b :

וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 : וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים : וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים .

Seven-syllable metre ; stanzas of four lines.

13. On the Command given to Adam and his transgression thereof, f. 111 a :

וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים : וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים .

Twelve-syllable metre ; stanzas of two lines.

14. On the Sentence of Adam and Eve and the Serpent, f. 123 b :

וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים . (sic) וְשֵׁשֶׁת יָמִים וְשֵׁשֶׁת יָמִים
 וְשֵׁשֶׁת יָמִים .

בְּהַשְׁרֵי אֱלֹהִים וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל .

Twelve-syllable metre ; stanzas of two lines.

18. On the searching of the seers, and on the Coming of the Messiah for the consolation and expectation of all the nations, f. 156 b :

וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל :
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל .

Seven-syllable metre ; stanzas of four lines.

19. On the Vision that Moses saw on Mount Sinai, when the Lord said to Moses, No man can see Me and live, f. 164 b :

וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל (sic)
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל :
וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל .

Twelve-syllable metre ; stanzas of two lines. Marginal note,

וְעַל כָּל הַבְּרִיּוֹת לְיִשְׂרָאֵל .

20. On the Revelation of the Messiah, and the Satisfaction for our sins, and our being freed from sin by His adorable Dispensation, f. 174 b :

מַלְאָכָא דְּיְהוֹשֻׁעַ . דְּבַל יְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 דְּמַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 כִּי מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 דְּיְהוֹשֻׁעַ .

Seven-syllable metre ; stanzas of four lines.

21. On the Signs and Wonders and life-giving Words of our Lord and our God the Messiah, for the verification of the doctrine of the perfect life which by His Coming was given to the human race, f. 189 *a* :

מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ .

Twelve-syllable metre ; stanzas of two lines.

22. Continuation of the same subject, f. 198 *b* :

מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ . מַלְאָכָא דְּיְהוֹשֻׁעַ .
 מַלְאָכָא דְּיְהוֹשֻׁעַ .

Twelve-syllable metre ; stanzas of two lines.

23. Continuation, f. 209 a :

ܡܘܨܝܘܢܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Seven-syllable metre ; stanzas of four lines.

24. On the life-giving Words of our Lord, and that there is no Salvation save in Him, f. 219 a :

ܡܘܨܝܘܢܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Seven-syllable metre ; stanzas of four lines.

25. Showing that the Religion of Christ is true and adapted to the Church, f. 230 a :

ܡܘܨܝܘܢܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Seven-syllable metre ; stanzas of four lines.

26. On the Resurrection of the Body, from Nature and Scripture, f. 240 b :

Fourth century, f. 55 a :

2 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ

Fifth century, f. 62 a :

2 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ

Subscription, f. 69 b :

ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ

On the scribe Hōmō of Alkōsh see Hoffmann, *Opusc. Nestor*. p. iii. We have MSS. written by him at various times between 1675 and 1712.

3. Third discourse; four centuries; stanzas of twelve lines; f. 69 b :

ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ
 ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ ܘܫܘܚܘܢܝܢ

.הַשְּׁמַיִם וְעַל הָאָרֶץ וְעַל כָּל הַבְּרִיאָה וְעַל כָּל הַמַּלְאָכִים וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם
 וְעַל כָּל הַיְּדֵי הָאָרֶץ וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים
 וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם וְעַל כָּל הַיְּדֵי הָאָרֶץ וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה
 וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים (f. 115 a) : וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם וְעַל כָּל הַיְּדֵי הָאָרֶץ
 וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים : וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם
 וְעַל כָּל הַיְּדֵי הָאָרֶץ וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים

Then come the following apocryphal Psalms and other pieces:—

a. Psalm cli, of David, f. 115 a:

.וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם וְעַל כָּל הַיְּדֵי הָאָרֶץ וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה
 וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים

b. The Prayer of Hezekiah when surrounded by his enemies, f. 115 a:

.וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם וְעַל כָּל הַיְּדֵי הָאָרֶץ וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה
 וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים

c. The Song of the People when they obtained permission from Cyrus to return home, f. 115 b:

.וְעַל כָּל הַיְּדֵי הַשָּׁמַיִם וְעַל כָּל הַיְּדֵי הָאָרֶץ וְעַל כָּל הַיְּדֵי הַיָּם וְעַל כָּל הַיְּדֵי הַבְּרִיאָה
 וְעַל כָּל הַיְּדֵי הַמַּלְאָכִים

d. A Psalm of David, when he fought with the lion and the wolf*, f. 116 a:

ܘܡܨܝܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

e. A Psalm of David, returning thanks to God after he had slain the lion and the wolf, f. 116 b:

ܘܡܨܝܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

f. Explanation of hard words in the book of the Paradise, f. 116 b:

ܘܡܨܝܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

g. A Discussion between a Jacobite and a Nestorian, f. 116 b:

ܘܡܨܝܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

* ܕܥܘܠܐ is an old error for ܕܥܘܠܐ, which might be written ܕܥܘܠܐ.

מְבַלְבֵּלִים : דְּבִיד לְלִבְיָהוּא . מְבַלְבֵּלִים דְּסִפְּתָא לְמַבְתֵּי :
 דְּיִפְתָּח לְמַבְתֵּי מְבַלְבֵּלִים * וְכִי דְּיִפְתָּח דְּבִיחֵי : מְבַלְבֵּלִים
 מְבַלְבֵּלִים . מְבַלְבֵּלִים דְּיִפְתָּח דְּבִיחֵי : מְבַלְבֵּלִים מְבַלְבֵּלִים .
 מְבַלְבֵּלִים מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים .
 מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים * מְבַלְבֵּלִים * מְבַלְבֵּלִים *
 מְבַלְבֵּלִים : דְּכִי מְבַלְבֵּלִים לְמַבְתֵּי . מְבַלְבֵּלִים מְבַלְבֵּלִים מְבַלְבֵּלִים :
 מְבַלְבֵּלִים לִיב מְבַלְבֵּלִים * לְמַבְתֵּי לְמַבְתֵּי : דְּבִיד מְבַלְבֵּלִים
 מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים : לְמַבְתֵּי מְבַלְבֵּלִים

❖ דְּבִיד

Stanza 10 has only twenty lines, and is marked on the margin as defective, מְבַלְבֵּלִים, f. 235 a; and similarly stanza 45, f. 243 b.

Subscription, f. 244 a :

יְלִיבֵי מְבַלְבֵּלִים דְּמַבְתֵּי . מְבַלְבֵּלִים מְבַלְבֵּלִים דְּבִיד *
 מְבַלְבֵּלִים מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים *
 * מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים *
 מְבַלְבֵּלִים מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים :
 מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים *
 מְבַלְבֵּלִים מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים *
 * מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים *
 מְבַלְבֵּלִים מְבַלְבֵּלִים : מְבַלְבֵּלִים מְבַלְבֵּלִים . מְבַלְבֵּלִים מְבַלְבֵּלִים *

III. Book third. Four discourses, f. 244 b :

וְלֹא־יִשְׁכַּח אֶת־הַלְּבוּשׁ הַזֶּה וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים

1. First discourse; one century; stanzas of 28 lines; f. 244 b :

1 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים (f. 245 a)
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים
 וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים וְהַיְּמִינִים

A space for two lines has been left blank on f. 264 b, in stanza 10.

דְּבַתְּךָ ❖ בְּזֶה שֶׁנֶּחֱמָה לְכַתְּבָהּ : בְּזֶה הַיּוֹם דָּלָה אֲנִי
 וְדֹלְהֵמָּה . שֶׁמִּיָּד יִשָּׁע בְּזֶה : דָּלָה בְּדָמַי וְכִי אֲבָרָה
 יִשְׁמַח בְּזֶה אֲלֵמָּה דְּבַתְּךָ : בְּזֶה בְּחַסְדֵי מַלְאָכֶיךָ . אֲנִי
 דְּבַתְּךָ בְּחַסְדֵיךָ : שֶׁדִּבְרֵיךָ בְּיָמַי ❖ בְּזֶה בְּחַסְדֵיךָ לְאֵלֵי
 שָׁמַיִם : דָּלָה שֶׁנֶּחֱמָה דְּבַתְּךָ שֶׁנֶּחֱמָה . שֶׁנֶּחֱמָה
 בְּחַסְדֵיךָ : דִּבְרֵיךָ מֵאֵלֶיךָ בְּזֶה ❖ בְּחַסְדֵיךָ שֶׁנֶּחֱמָה
 אֲלֵמָּה : דִּבְרֵיךָ מֵאֵלֶיךָ . דִּבְרֵיךָ שֶׁנֶּחֱמָה : אֲלֵמָּה
 דְּבַתְּךָ יִשְׁמַח ❖ (f. 334 b) שֶׁנֶּחֱמָה מֵאֵלֶיךָ בְּחַסְדֵיךָ :
 דְּבַתְּךָ מֵאֵלֶיךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ : דְּבַתְּךָ מֵאֵלֶיךָ
 שֶׁנֶּחֱמָה ❖ לֹא שֶׁנֶּחֱמָה מֵאֵלֶיךָ בְּחַסְדֵיךָ : אֲלֵמָּה שֶׁנֶּחֱמָה
 דְּבַתְּךָ . דְּבַתְּךָ שֶׁנֶּחֱמָה מֵאֵלֶיךָ : שֶׁנֶּחֱמָה בְּחַסְדֵיךָ ❖
 בְּחַסְדֵיךָ שֶׁנֶּחֱמָה : אֲלֵמָּה בְּחַסְדֵיךָ . שֶׁנֶּחֱמָה
 בְּחַסְדֵיךָ : דְּבַתְּךָ שֶׁנֶּחֱמָה

At the end are placed five additional stanzas, of which the second is imperfect and the last three are wanting, f. 371 a :

בְּחַסְדֵיךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ : דְּבַתְּךָ בְּחַסְדֵיךָ
 בְּחַסְדֵיךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ ❖ בְּחַסְדֵיךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ
 בְּחַסְדֵיךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ : דְּבַתְּךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ
 בְּחַסְדֵיךָ בְּחַסְדֵיךָ בְּחַסְדֵיךָ .

The first is entitled on the margin *בְּחַסְדֵיךָ בְּחַסְדֵיךָ*, and begins, f. 371 a :

ܐܘܢܝܢܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

The second is entitled on the margin **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**, and begins, f. 371 *b* :

ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

F. 372 seems to be a torn flyleaf.

There are some slight attempts at ornamentation in this manuscript, besides those mentioned above, on the first and last leaves of each quire beside the signatures.

Add. 1996

Paper, about 11 $\frac{3}{8}$ by 7 $\frac{1}{4}$; 99 leaves, of which the first is blank; many of them are a good deal stained and soiled; quires of 10 leaves, signed with letters, except **ܐ**, which has now nine, **ܘ** and **ܙ**, which have eight each, and **ܠ**, which has only four; 26 lines is a full page. This manuscript is written in a large, regular, Nestorian serṭā, and dated A. Gr. 2047 = A.D. 1735 (watermark in the paper, three crescents). It contains

The *Pardaisā dha-‘Ēdhen*, or Garden of Eden, by ‘Abhd-īshō’ bar Bērīkhā, metropolitan bishop of Ṣūbhā, or Nisibis, and Armenia, f. 2 *b* :

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

This is a collection of fifty poems on various theological topics, composed in a very artificial style. The contents have

ܕܥܘܢ ܕܥܘܢܐ. ܕܥܘܢܐ ܕܥܘܢܐ. ܕܥܘܢܐ ܕܥܘܢܐ. ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.

It has been analysed by Assemani, *B.O.* ii. 238—240.

Part 1, Of the three-one God, f. 2 *b* :

ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ. ܕܥܘܢܐ ܕܥܘܢܐ. ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.

Part 2, Of the Incarnation of the Word, f. 15 *b* :

ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.

Part 3, Of Divine Providence, f. 72 *b* :

ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.

Subscription, giving the date of composition, A. Gr. 1542
= A.D. 1231, f. 94 *b* :

ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ.

ܘܢܘܨܐ ܕܡܠܟܐ ܐܢܝܢܐ. ܐܚܠܐ ܕܝܩܘܠܐܢ. ܘܡܘܨܝܢ ܕܝܩܘܠܐܢ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ. ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

On f. 154 *b* an owner, the priest Stephen, has recorded his name in Arabic :

ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 ܘܡܘܨܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

Add. 1998

Paper, about 7¼ in. by 5¾; 220 leaves, of which f. 45 is much torn, and f. 185 blank; the quires, signed with letters, were originally 24 in number, mostly of 10 leaves, but some have only 8; the last is now wanting, and there is a lacuna after f. 7; 16 to 18 lines in a page. The writing is a neat, regular, Nestorian sertā of the xvith cent. The volume contains

A poem on the Divine Government of the World, from the

Creation to the Consummation, in sections entitled *sedrās*, **سدرآ**, by Isaac Eshbadhnāyā. In Sachau's Catalogue (*Kurzes Verzeichniss der Sachau'schen Sammlung syrischer Handschriften*, Berlin 1885), no. 178, the author is called "Presbyter Isaak Kardâhâ Shebhadnâjâ, auch **إسحق سدرآ** genannt." Gabriel Cardahi (القرداحي) in his work entitled *Liber Thesauri de arte poetica Syrorum* (Rome, 1875) distinguishes between **اسحق الشبدني** (+ A.D. 1480), p. ۱۲۸, and **اسكو الشبدني** (date not known), p. ۱۶۸. The structure of the several *sedrās* is somewhat artificial. They are accompanied by a commentary, sometimes consisting merely of glosses (occasionally in Arabic) in red ink, but usually attaining larger proportions and distinguished by a surrounding line of red.

Title, f. 1 b:

سدرآ دنگ سدرآ سدرآ دنگ سدرآ سدرآ دنگ سدرآ سدرآ دنگ سدرآ
دنگ سدرآ دنگ سدرآ دنگ سدرآ دنگ سدرآ دنگ سدرآ دنگ سدرآ
سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ
سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ

1st Sedrā, f. 1 b, of the Holy Trinity,

سدرآ دنگ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ

beginning:

سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ
سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ
سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ
سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ
سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ سدرآ

2nd Sedrā, f. 5 *a*, of the Creation of the World and the Angels and Light and the Firmament,

הַיְהוֹדָה דְּכָל הַמַּלְאָכִים וְהַמְּרַקְּבִים
וְהַמְּשַׁלְּטִים .

beginning :

וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים
וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים .
וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים .

Imperfect.

3rd Sedrā, f. 7 *b*, of the third day of the week (Tuesday), and of the sprouting of the Seeds, and of the Trees and of the Garden,

וְהַיְהוֹדָה דְּכָל הַמְּרַקְּבִים
וְהַמְּשַׁלְּטִים .

beginning :

וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים
וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים .

4th Sedrā, f. 12 *a*, of the Creation of the Sea-reptiles and the Birds on the fifth day of the week (Thursday),

[read וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים],
וְהַיְהוֹדָה דְּכָל הַמְּרַקְּבִים
וְהַמְּשַׁלְּטִים .

beginning :

וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים
וְהַמְּשַׁלְּטִים וְהַמְּרַקְּבִים וְהַמַּלְאָכִים .

7th Sedrā, f. 19 *a*, of the Creation of Eve, and of their Transgression and Expulsion from Paradise,

שׁוֹדֵי דְּוִיָּהּ אֵלַי בְּחַטֵּי שְׂרָיָהּ דְּמִיָּהּ אֵלַי קִרְבָּנָהּ
 וְלִשְׂרָיָהּ אֵלַי קִרְבָּנָהּ.

beginning :

וְ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ
 אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ.

8th Sedrā, f. 40 *a*, of the ten Generations and the Flood and the Building of the Tower,

שׁוֹדֵי דְּוִיָּהּ אֵלַי בְּחַטֵּי שְׂרָיָהּ דְּמִיָּהּ אֵלַי קִרְבָּנָהּ

beginning :

אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ
 אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ
 אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ
 אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ אֵלַי קִרְבָּנָהּ.

The first verse begins with א; then follows an alphabet of triplets from ק to א, ending with four א; then a second alphabet in couplets.

9th Sedrā, f. 54 *a*, introduction to the Messianic Dispensation,

שׁוֹדֵי דְּוִיָּהּ אֵלַי בְּחַטֵּי שְׂרָיָהּ דְּמִיָּהּ אֵלַי קִרְבָּנָהּ

One א; then an alphabet of single verses from ק to ש.
Imperfect.

The commentaries appended to most of these sedrās contain numerous extracts from older writers and books. Many of these are unfortunately anonymous, being introduced merely by the words **קדוש**, ff. 51 *b*, 68 *a*, etc.; **קדוש אורי**, f. 89 *b*; **אורי קדוש**, f. 130 *a*; **קדוש אורי אורי**, f. 131 *a*; **אורי קדוש**, f. 150 *b*; and the like. The following is a list of those that are named.

1. Abhā of Kashkar, **קדוש אורי קדוש**, f. 33 *b*; **קדוש אורי קדוש**, f. 60 *b*; **קדוש אורי קדוש**, f. 65 *b*; **קדוש אורי קדוש**, f. 66 *b*; **קדוש אורי קדוש**, ff. 67 *a*, 69 *b*, 70 *b*, 72 *b*, 73 *b*; **קדוש אורי קדוש**, f. 74 *a*.
2. 'Abhd-īshō' Ḥazzāyā, **קדוש אורי קדוש**, f. 182 *b*, **קדוש אורי קדוש**, f. 190 *b*; **קדוש אורי קדוש**, f. 208 *a*.
3. Āḥōbh Kāṭrāyā, **קדוש אורי קדוש** (not **קדוש**, *B.O.* iii. 1, p. 175), ff. 108 *b*, 122 *a*, 214 *a*. See *Kāṭrāyā*.
4. Ambrose, **קדוש אורי קדוש**, f. 70 *a*.
5. Bābhai the elder, **קדוש אורי קדוש**, f. 200 *a*.
6. Bābhai the younger or the Persian, **קדוש אורי קדוש**, ff. 71 *b*, 101 *a*; **קדוש אורי קדוש**, f. 88 *a*.
7. Basil, **קדוש אורי קדוש**, f. 206 *b*.
8. Cyril, **קדוש אורי קדוש**, f. 206 *b*.
9. Daniel bar Maryam (*B.O.* iii. 1, p. 231), **קדוש אורי קדוש**, f. 120 *b*.

10. Diodore of Tarsus, **ܕܝܘܕܘܪܐ ܕܬܪܫܘܫܐ ܕܩܘܪܥܝܢܐ ܕܩܘܪܥܝܢܐ**, f. 183 *a*.
(*sic*) **ܐܘܪܘܫܝܡܐ**, f. 183 *a*.
11. Dionysius, **ܕܝܘܢܝܫܝܘܫ ܕܩܘܪܥܝܢܐ**, f. 182 *a*.
12. Elias of al-Anbār, **ܕܝܠܝܐ ܕܐܢܒܐܪ ܕܩܘܪܥܝܢܐ**, f. 138 *b*, marg.
13. Emmanuel (*B.O.* iii. 1, p. 277), **ܕܝܡܢܘܐ ܕܩܘܪܥܝܢܐ**, ff. 64 *b*, 102 *b*, 126 *a*, 142 *b*, 147 *b*, 186 *a*, 187 *a*, 199 *b*, 200 *b*, 211 *a*, 212 *b*.
14. Ephraim (Aphrēm), ff. 11 *a*, marg.; 66 *a*, marg.; 71 *a*, 72 *a*, 82 *b*, 89 *b*, 101 *a*, 112 *b*, 117 *b*.
15. Ephraim the younger, **ܕܝܦܪܝܡ ܕܩܘܪܥܝܢܐ ܕܩܘܪܥܝܢܐ**, f. 161 *a*.
16. Epiphanius, **ܕܝܦܝܦܐܢܝܘܫ ܕܩܘܪܥܝܢܐ**, p. 112 *b*.
17. Eusebius of Caesarea, ff. 112 *b*, 207 *b*.
18. Evagrius, ff. 93 *b*, 193 *a*.
19. Fathers, the solitary, **ܕܝܦܬܪܝܝܘܬܐ ܕܩܘܪܥܝܢܐ**, f. 83 *a*.
20. Gabriel *Ḳaṭrāyā*, **ܕܝܓܒܪܝܐܝܝܠ ܕܩܘܪܥܝܢܐ**, ff. 108 *b*, 171 *a*, 182 *b*. See *Ḳaṭrāyā*.
21. Gregory Nazianzen, **ܕܝܓܪܝܓܘܪܝܘܫ ܕܩܘܪܥܝܢܐ**, f. 94 *b*.
22. Hēnān-īshō' the patriarch, **ܕܝܗܢܐܢ ܝܫܘܥ ܕܩܘܪܥܝܢܐ**, ff. 36 *a*, *b*, 101 *b*, 116 *a*, 132 *a* (**ܕܝܢܐܢ**), 147 *b* (**ܕܝܫܘܥ**), 154 *b*, 207 *a*.
23. Irenaeus, **ܕܝܝܪܝܢܐܝܘܫ ܕܩܘܪܥܝܢܐ**, f. 112 *b*.
24. Isaac of Nineveh, **ܕܝܝܫܘܥ ܕܩܘܪܥܝܢܐ ܕܩܘܪܥܝܢܐ**, f. 129 *b*.

25. Īshō' bar Nōn, ܐܝܫܘܢ ܒܪ ܢܘܢ, f. 199 *a*.
26. Īshō'-dādh Marwazī, bishop of Hēdhattā (near Mosul), ܐܝܫܘܢ ܕܕܗܕܗܬܐ ܡܪܘܙܝܐ, ff. 26 *a*, marg.; 36 *b*, 44 *a*, 47 *a*, 68 *b*, 69 *b*, 72 *a*, 82 *b*, 88 *b*, 99 *b*, 102 *b*, 112 *b*, 119 *a*, 131 *a*, 135 *b*, 139 *a* (ܐܝܫܘܢ), 142 *a*, 173 *a*.
27. Īshō'-yabh, ܐܝܫܘܢ ܝܒܗ, f. 80 *b*.
28. John of Apamea, ܐܝܫܘܢ ܕܥܦܡܝܐ, f. 178 *a*.
29. John Chrysostom, ff. 75 *b*, 112 *b*, 206 *b*.
30. John, the disciple of Narsai, ܐܝܫܘܢ ܕܢܪܝܫܐ, f. 50 *a*. Perhaps the same who is cited simply as *John*, ff. 137 *b*, 160 *b*, 207 *b*.
31. John Pinkāyā, or John bar Pinkāyē, ܐܝܫܘܢ ܦܝܢܩܝܐ, or ܐܝܫܘܢ ܒܪ ܦܝܢܩܝܐ, ff. 27 *a*, 30 *a*, 31 *b*, 34 *a*, 60 *b*, 61 *a*, 77 *a*, 90 *a*, 91 *a*, 99 *a*, 100 *b*, 102 *a*, 116 *b*, 181 *b*, 203 *b*, 208 *b*, 211 *a*.
32. John bar Zō'bī, ܐܝܫܘܢ ܒܪ ܙܘܒܝܐ, ff. 174 *b*, 200 *b*.
33. Joseph Hazzāyā, ܐܝܫܘܢ ܗܙܝܐ, f. 83 *a*; ܐܝܫܘܢ ܗܙܝܐ, f. 105 *a*.
34. Josephus, f. 151 *a*.
35. K̄aṭrāyā (either Āhōbh or Gabriel), ff. 83 *b*, 91 *b*, 118 *a*.
36. Kūmai, the translator of Theodore's works, ܐܝܫܘܢ ܕܩܘܡܝܐ, ff. 182 *b*.
37. Mark the monk, ܐܝܫܘܢ ܡܪܩܝܐ, ff. 27 *b*, 37 *a*, 93 *b*, 208 *a*.
38. Michael, ܐܝܫܘܢ ܡܝܚܐܝܠ, f. 65 *a*.

Add. 1999

Paper, about 7 inches by $5\frac{3}{8}$; 164 leaves, of which ff. 1, 2, 163 (blank) and 164 are merely flyleaves; 16 quires of 10 leaves, signed with Syriac letters, except the first two, which have Armenian signatures (there is Armenian writing also on f. 36 *a*); 25 lines in each page. The writing is a small, neat, regular Jacobite sertā. The volume, which is dated A. Gr. 1884 = A.D. 1573, contains

I. The works of John Sābhā or 'the Aged,' called Dālyāyā, from his convent of Dālyāthā (f. 130 *a*). See *B.O.* i. 433. Title, f. 3 *b*,

ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ

i. Apology, showing how he at first refused to write this book at the urgent request of the brethren, but was afterwards constrained thereto by the Holy Spirit. F. 3 *b*,

ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
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 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ
 ܘܠܗܘܢ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ

ii. Hortatory discourse on the monastic life, showing that it perfects him who meditates therein to the best of his ability ; sent in the form of a letter to one of his companions. F. 3 b,

فَمَصَلَا وَفِيهِ رَجَاءٌ وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
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 وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا

First a prayer, f. 4 a,

سَمِعْنَا مِنْكَ يَا رَبِّهِمْ وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
 وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
 وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
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Then come the following sections.

1. On guarding oneself against all the evil passions, f. 4 a,

دَلَا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
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2. On wars, f. 7 a,

وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
 وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا وَرَبِّعًا
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3. On fornication, f. 7 b,

בַּלְּמַדְּכָא דְּלֵא דְּבַר דְּאִישׁוֹן סְלָא וְעִבְרָא מְשִׁיבָא.
 סְלָא מְשִׁיבָא בְּלִמְדַת דְּבִנְיָא בְּמַלְכָא סְבִירָא. וְכִלְמָא.
 וְכִלְמָא וְכִבְרָא בְּרִיבָא בְּכַח דְּכַח דְּאִישׁוֹן. וְכִבְרָא וְכִבְרָא
 נְרִישׁוֹן פִּלְא אִישׁוֹן אִישׁוֹן בְּדִנְיָא לְמַדְּכָא בְּכַח דְּכַח. סְבִירָא
 חֲבִירָא בְּחִיבָא מְשִׁיבָא חֲבִירָא בְּלִמְדַת דְּכַח. וְכִבְרָא
 אִישׁוֹן נְרִישׁוֹן. וְכִבְרָא בְּכַח דְּכַח. אִישׁוֹן. לֹא אִישׁוֹן
 מְשִׁיבָא לֹא מְשִׁיבָא מְשִׁיבָא לֹא אִישׁוֹן בְּכַח דְּכַח.
 מְשִׁיבָא מְשִׁיבָא. אִישׁוֹן מְשִׁיבָא לֹא אִישׁוֹן בְּכַח דְּכַח.
 מְשִׁיבָא מְשִׁיבָא. אִישׁוֹן מְשִׁיבָא בְּכַח דְּכַח. מְשִׁיבָא
 לֹא מְשִׁיבָא בְּכַח דְּכַח. אִישׁוֹן מְשִׁיבָא. אִישׁוֹן.

4. On blasphemy, f. 9 a,

לֹא מְשִׁיבָא מְשִׁיבָא מְשִׁיבָא אִישׁוֹן לֹא מְשִׁיבָא מְשִׁיבָא.
 לֹא מְשִׁיבָא. אִישׁוֹן מְשִׁיבָא: מְשִׁיבָא לֹא מְשִׁיבָא מְשִׁיבָא
 בְּכַח דְּכַח. מְשִׁיבָא מְשִׁיבָא בְּכַח דְּכַח. אִישׁוֹן.

5. On anger and wandering of mind, and on sadness and pride, f. 10 a,

לֹא מְשִׁיבָא מְשִׁיבָא. סְלָא מְשִׁיבָא מְשִׁיבָא. וְכִלְמָא.
 לֹא מְשִׁיבָא לֹא מְשִׁיבָא. וְכִבְרָא בְּכַח דְּכַח אִישׁוֹן לֹא
 מְשִׁיבָא מְשִׁיבָא לֹא מְשִׁיבָא. מְשִׁיבָא לֹא מְשִׁיבָא לֹא
 מְשִׁיבָא. מְשִׁיבָא מְשִׁיבָא לֹא מְשִׁיבָא. אִישׁוֹן מְשִׁיבָא.

דלא הוה שמיא בליל לילא דזיבוי דזיבוי
 דעמיא דזיבוי דזיבוי דזיבוי. הוה שמיא דזיבוי (sic) דזיבוי
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12. On the new world, f. 25 a:

דזיבוי דזיבוי דזיבוי. הוה שמיא דזיבוי דזיבוי. הוה שמיא
 דזיבוי דזיבוי. הוה שמיא דזיבוי דזיבוי. הוה שמיא דזיבוי
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13 (marg. *ד*). On the marvel of the revelation of God in the soul, etc., f. 26 a:

דלא דזיבוי דזיבוי דזיבוי. הוה שמיא דזיבוי דזיבוי. הוה שמיא
 דזיבוי דזיבוי. הוה שמיא דזיבוי דזיבוי. הוה שמיא דזיבוי
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23. On novices, f. 48 b :

חלא ג'חא ד'אתא פ'תו. א'תו ג'חא נ'חא ז'ס'ב' חלא
 מ'ז'ב'. ד'לא נ'ס'ב' ח'ת'ת'ת' ד'א'ע' ל'ח' ח'ל'ב'. א'לא ל'מ'פ'ת'ת'
 נ'ס'ו' נ'נ'ז' ח'ס'ב'ב'. ה'ד'לא נ'פ'ל'א נ'ה'ב'ת'ל'. א'לא ח'ס'ב'ב' א'ל'כ'י
 ב'ת'ק'י. ה'פ'.

24. On the Vision of God, f. 50 a :

חלא נ'ה'ל' ד'א'ת'א. א'נ'א נ'ב' א'ב'ן ל'ב'. ח'ר'י'ב'נ' ח'ת'ת'ב'נ'
 ד'ה'י'ב'נ' ח'ב'ד'ת' ל'ת'ת'ב' ל'מ'ב'א' ח'פ'ד' ח'ת' : ח'ס'ב'ל'ת' ח'ת'
 ח'ר'מ'ל' א'ב'ל' ח'ל'ב'נ'.

25. On the contemplation and recollection of God, f. 55 b :

חלא ז'נ'ב' ח'ת'ת'ב'נ' ד'א'ת'א. חלא ז'נ'ב' ד'ח'ל'ת' ד'פ'א'ל'
 א'נ'ב' ל'מ'ב'א'ת' ל'ב'. ל'א' נ'ב' א'ב' א'ב' ד'ח'ל'ב'. א' חלא ח'ת'ת'ב'נ'
 א'מ'ב'ב'. נ'ב' א'ב' ד'ח'פ'ל'ת' נ'ח'ת' ח'ל'ב'ר' ז'נ'ב' ל'ח'ת'ת'ת'ב'
 ח'ל' ל'מ'ב'א' ח'ל' א'ב' ל'ס'ב'ז' ד'ח'ת'. מ'פ'ד' א'ב' ח'ת' ד'ח'ל'ת'
 מ'ב'ב' ח'ס'ב'ל' ד'פ'ח'ס'ת' : ח'פ'ד' ל'מ'ב'א' מ'ב' ח'ל'
 ל'ת'ת'ב'. ה'פ'.

26. Heads of knowledge or maxims, f. 56 b :

ד'ח'ת'ת' ח'ת'א ד'ב'ח'א ד'מ'ל'ל'א נ'ב'ל'א נ'ז'ח'ת'ת'א. א'ת'ת'
 ד'מ'ל'ח'ב'ל'ת' ד'א'ת'א ל'ח'ת' מ'ל'ב' א'ב'ל'ת' : ח'ת'ת' ד'ב' ח'ר'ק'ל' א'ב'
 מ'ב'ל'ת' ח'ת'ת' : מ'ב'ב' א'ת' ח'ת'ת' ד'א'ל'כ'י ד'א'ס'ב'ב' ח'ת'ת'
 ח'ת'ת' א'ב'ל'ת' : ח'ז'ל'ב'ר' מ'ב'ת' ח'ת' א'ב'ל'ת' ח'ת'ת' : ח'ת'ת'
 ח'ת'ת' מ'ב'ת' ח'ת'ת'ת' .. ה'פ'.

27. Heads of knowledge,

𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯. 𐎰𐎱𐎲𐎳 𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻
 𐎼𐎽𐎾. 𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍. 𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟
 𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿.

iii. Letters to some of his friends, f. 60 a:

𐎠𐎡𐎢𐎣𐎤 𐎥𐎦𐎧𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻
 𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟.

See Brit. Mus. Add. 14,729, f. 22 seq. (*Catalogue*, p. 861).

a. First letter, f. 60 a:

𐎠𐎡𐎢𐎣𐎤. 𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻
 𐎼𐎽𐎾𐎿. 𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟
 𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿.

b. Second letter, f. 61 a:

𐎠𐎡𐎢𐎣𐎤. 𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻
 𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟. 𐏠𐏡𐏢𐏣𐏤
 𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿.

c. Third letter, f. 62 a:

𐎠𐎡𐎢𐎣𐎤 (sic) 𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻
 𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟. 𐏠𐏡𐏢𐏣𐏤
 𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿.

o. Fifteenth letter, f. 69 *a* :

ܕܡܠܟܘܬܗܘܢ . ܘܢܐܠܐ ܐܒܐ ܘܠܡܢܐܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ . ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .

p. Sixteenth letter, f. 70 *b* :

ܕܡܠܟܘܬܗܘܢ . ܘܢܐܠܐ ܐܒܐ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ . ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ . ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .

q. Seventeenth letter, f. 71 *a* :

ܕܡܠܟܘܬܗܘܢ (sic) . ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ . ܕܡܠܟܘܬܗܘܢ
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .

r. Eighteenth letter, f. 71 *b* :

ܕܡܠܟܘܬܗܘܢ . ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ (?) ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .

s. Nineteenth letter, f. 72 *b* :

ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ . ܕܡܠܟܘܬܗܘܢ
 ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ ܕܡܠܟܘܬܗܘܢ .

t. Twentieth letter, f. 73 b:

בְּחֵפֶזֶךְ. הַנֶּחֱסֵה לְבִישׁוֹתָיִךְ זֶה־לָּךְ. בְּלִפְנֵי חֶמְדָּתְךָ אֲתָה
 בְּאִתְּךָ. הַנֶּחֱסֵהוּ פֶּה־בְךָ מִלִּפְנֵי. הַפֶּה.

u. Twenty-first letter, f. 73 b:

כֹּחַ. לֹא יִיבֶעַ מִלְּפָנֶיךָ בְּהַשְׁרֵיךְ בְּחֵפֶזֶךְ אֲתָה בְּחֵפֶזֶךְ לֹא
 שׁוֹרֵה לְפָנֶיךָ מִלְּפָנֶיךָ תִּתְּשֵׁב. פֶּה־בְךָ מִלִּפְנֵי הַפֶּה אֲתָה שׁוֹרֵה.
 הַנֶּחֱסֵה בְּחֵפֶזֶךְ פֶּה־בְךָ מִלִּפְנֵי. כֹּחַ לֹא נִיזַח מִלִּפְנֵי
 בְּחֵפֶזֶךְ. הַפֶּה. הַפֶּה.

v. Twenty-second letter, f. 74 a:

חַד. מִלִּפְנֵי חַד (sic) מִלִּפְנֵיךָ בְּחֵפֶזֶךְ. אֲתָה חַד
 אֲתָה מִלִּפְנֵיךָ חַד מִלִּפְנֵיךָ בְּחֵפֶזֶךְ. חַד מִלִּפְנֵיךָ לֹא
 בְּחֵפֶזֶךְ. הַנֶּחֱסֵה מִלִּפְנֵיךָ בְּחֵפֶזֶךְ. לֹא אֲתָה חַד
 בְּחֵפֶזֶךְ. הַנֶּחֱסֵה מִלִּפְנֵיךָ בְּחֵפֶזֶךְ. חַד מִלִּפְנֵיךָ חַד
 חַד. הַפֶּה.

w. Twenty-third letter, f. 74 a:

צֶה. אֲתָה אֲתָה חַד מִלִּפְנֵיךָ. חַד מִלִּפְנֵיךָ
 בְּחֵפֶזֶךְ. הַפֶּה.

x. Twenty-fourth letter, f. 74 b:

קֶר. בְּחֵפֶזֶךְ אֲתָה בְּחֵפֶזֶךְ אֲתָה חַד מִלִּפְנֵיךָ.
 כֹּחַ חַד מִלִּפְנֵיךָ. אֲתָה בְּחֵפֶזֶךְ חַד מִלִּפְנֵיךָ
 בְּחֵפֶזֶךְ חַד מִלִּפְנֵיךָ חַד מִלִּפְנֵיךָ חַד מִלִּפְנֵיךָ

אחזלא אבנפער: חלא זעהבלא באזאנעל בנילא אסער חלא:
 אער טא דפועל מסבילעל פירט לא פהא לראר אסער.
 פ.

y. Twenty-fifth letter, f. 75 b:

ח. דעאלע טעל באזער אסער דער: חסדא
 זעל חסל אבא: אה אעבא דזאטבא לא חסלע. פ.

z. Twenty-sixth letter, f. 76 a:

צ. אבא דע לאטא סעעבירע נד אבא: לחא דע
 חר דעסא נדא אבא. פ.

a. Twenty-seventh letter, f. 76 a:

כ. טעל אבא חב דאזאנט לר אע נחבית לב דע
 חלא: חרא חלסא. אסא דעלב לא חלע. דפוסרע
 קלא לרעא יעבירא חלע. פ.

β. Twenty-eighth letter, f. 76 a:

כב. זעמא אבא דע דאסא אע זיעא. זחא אבא דע
 זעמא דעמא דע. פהא דע לחלא סעעבירע דע.
 פ.

γ. Twenty-ninth letter, f. 76 b:

כג. זיעא חלע דע זעמא סעא לא זעמא דע. אסא
 חס חיריב חלס חמא דעמא סעא דע. דאחא
 חללא לא נעא דעמא דע חללא אסא. פ.

למא פבער גלגל זעק: סוב ללגא מאהיגא לביגא.
 גיגא דיגיד גאלזר פעגא דלא לדיגא. סוה מדיגא אביגא
 דיגא, סקלע דיגא. ספ.

κ. Thirty-sixth letter, f. 79 a:

קא. קלא אביגא דיגא גב: לא נבי אבי דיגא
 מלא פביגא. גאג מלא אבי גאג. סאג מלא נאג
 סב סאג קב. ספ.

λ. Thirty-seventh letter, f. 79 b:

לא. לא נבי אבי גב אה אבי גאג דיגא.
 מלא אבי סג מלא דיגא מלא אבי. ספ.

μ. Thirty-eighth letter, f. 80 b:

מא. מא אבי דיגא דיגא אבי. דיגא
 פעגא דיגא דיגא אביגא אביגא: סאג
 דיגא דיגא סאגא. לא אבי מלא אבי גאג
 גאג אביגא דיגא דיגא אביגא אביגא. ספ.

ν. Thirty-ninth letter, f. 82 a:

נא. נא אבי דיגא דיגא דיגא אביגא: גאג
 דיגא פעגא דיגא דיגא דיגא: סאג לא
 מלא אביגא אביגא. ספ.

ξ. Fortieth letter, f. 85 a:

סא. סא אבי דיגא דיגא דיגא אביגא: גאג

إِذَا رَأَيْتَ صَبْرًا كَصَبْرِ جِبْرِائِيلَ عَلَيْهِ السَّلَامُ. وَكَانَ
 فِيهِ بِرٌّ أَبَدَانًا. ٥٠.

o. Forty-first letter, f. 85 a :

مَا. فَلَا يَخْذُلُ لِمَنْ بَنَى لَهُ سِدْرًا مِنْ حَلِيبٍ. أَوْ
 حَمَلًا مِنْ أُمَّةٍ كَبِيرَةٍ. أَوْ نَهَلَ مِنْ حَلِيبِ أُمِّهِ. أَوْ
 حَمَلًا مِنْ حَمَلَةٍ. ٥١.

π. Forty-second letter, on repentance, f. 85 b :

مَا. وَلَا يَخْذُلُ. أَوْ يَخْذُلُ. أَوْ يَخْذُلُ. أَوْ يَخْذُلُ.
 مَا يَخْذُلُ. أَوْ يَخْذُلُ. أَوْ يَخْذُلُ. أَوْ يَخْذُلُ.
 مَا يَخْذُلُ. أَوْ يَخْذُلُ. أَوْ يَخْذُلُ. أَوْ يَخْذُلُ.
 مَا يَخْذُلُ. ٥٢.

ρ. Forty-third letter, f. 89 a :

مَا. هَجْرًا كَهَجْرَةِ خَلِيبٍ. هَجْرًا كَهَجْرَةِ
 هَجْرَةِ كَبِيرَةٍ. هَجْرَةً كَهَجْرَةِ كَبِيرَةٍ. هَجْرَةً
 كَهَجْرَةِ كَبِيرَةٍ. هَجْرَةً كَهَجْرَةِ كَبِيرَةٍ.
 هَجْرَةً كَهَجْرَةِ كَبِيرَةٍ. ٥٣.

σ. Forty-fourth letter, f. 89 b :

مَا. كَلَّا أَهْتَ سَبْعًا بِحَلِيبٍ. سَبْعًا بِحَلِيبٍ
 فَهَجْرَةٍ. لَا يَخْذُلُ حَبِيبًا كَبِيرًا. وَحَمَلًا
 مِنْ حَمَلَةٍ كَبِيرَةٍ. وَحَمَلًا مِنْ حَمَلَةٍ كَبِيرَةٍ.
 وَحَمَلًا مِنْ حَمَلَةٍ كَبِيرَةٍ. ٥٤.

a. First discourse, from א to ב, f. 113 b, beginning:

אִתּוֹ הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה . . .
 מִן הַיּוֹם הַזֶּה . . .
 מִן הַיּוֹם הַזֶּה . . .

Subscription, f. 120 a,

וְעַתָּה מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .

b. Second discourse, f. 120 a :

מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .
 מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .
 מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .

vi. Various maxims, f. 127 b :

לֵב טוֹב מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .
 מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .

vii. To one Mār Yōhannān, f. 129 b :

יְיָ אֱלֹהֵינוּ . . .
 מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .
 מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .

Subscription, f. 129 b :

וְעַתָּה מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .
 מֵאֵלֶיךָ יְיָ אֱלֹהֵינוּ . . .

viii. Hymns in five-syllable metre, f. 130 a :

لَوتَ فَبِقَوَا دَبَحَس دَفْطَا مَر. كَسَمَبِي دَب نَبَابَا
 لِأَنف لَسَبَدَا. دَحِي مَبَلَا دَبْخَا حَس. مَبِي
 سَبَاوَل مَبِيَا مَبِيَتَا مَبِيَا دَبَسَا مَر. دَبْخَا
 مَبَلَا مَبَلَا مَبَلَا مَبَلَا مَبَلَا.

a. First hymn, f. 130 a :

مَر. مَبَصَر نَفَسِي خَبَبَا. مَه لَسَن مَبَلَا.
 كَتَمَلَسَا مَبَلَا مَبَلَا. مَبِي مَبَلَا مَبَلَا. دَبَلَا
 دَلَا خَب... مَف.

b. Second hymn, f. 130 a :

حَس. اَتَب مَبَلَا اِذَا. دَبَا مَبَلَا. دَبَبَب
 مَبَلَا. دَلَا مَبَلَا دَبَلَا... مَف.

c. Third hymn, f. 130 b :

مَبَلَا. اَتَب مَبَلَا مَبَلَا. اَهَبَب مَبَلَا مَبَلَا
 دَبَبَب مَبَلَا مَبَلَا. دَبَبَب مَبَلَا مَبَلَا... مَف.

ix. Apology addressed to the reader by the author's brother concerning this book, f. 130 b :

مَبَلَا مَبَلَا مَبَلَا مَبَلَا مَبَلَا مَبَلَا
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 مَبَلَا مَبَلَا مَبَلَا مَبَلَا مَبَلَا مَبَلَا

ܠܟܬܘܒܝܢ ܡܫܥܘܩܩܢܝܢ. ܡܫܥܘܩܩܩܢܝܢ ܡܫܥܘܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.

Subscription, f. 157 b :

ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.

III. Select sayings from the teaching of Mār Jacob of Sērūgh, f. 157 b :

ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.

The colophon, f. 162 a, states that this volume was finished on Saturday in the first week of Lent, A. Gr. 1884 = A.D. 1573, in the convent of Mār Ḥananyā and Mār Eugenius near Māridīn, when Ignatius was patriarch of Antioch and Basil maphrian of the East.

ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.
 ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ. ܡܫܥܘܩܩܩܩܢܝܢ.

وحتببنا ككسفر. هكبا ككسبلكسفر. ككسب دكفكفكف
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3. Preliminary prayer, f. 7 b :

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4. Occasion of the composition of the work, f. 8 b :

ككسفر ككسفر ككسفر ككسفر ككسفر ككسفر ككسفر
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See Payne Smith's *Catal.*, col. 587. Ch. 1, f. 62 *a*; ch. 2, f. 63 *b*; ch. 3, f. 66 *b*; ch. 4, f. 69 *a*; ch. 5, f. 71 *a*; ch. 6, f. 73 *b*; ch. 7, f. 75 *a*; ch. 8, f. 77 *b*.

7. Third discourse in 9 chapters, f. 85 *b*:

𐤀𐤓𐤌𐤍 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏

See Payne Smith's *Catal.*, col. 588. Chap. 1, f. 85 *b*; ch. 2, f. 91 *b*; ch. 3, f. 95 *b*; ch. 4, f. 102 *a*; ch. 5, f. 107 *b*; ch. 6, f. 110 *a*; ch. 7, f. 110 *b*; ch. 8, f. 112 *a*; ch. 9, f. 114 *a*.

8. Fourth discourse in 5 chapters, f. 115 *a*:

𐤀𐤓𐤌𐤍 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏

See Payne Smith's *Catal.*, col. 589. Chap. 1, f. 115 *a*; ch. 2, f. 116 *b*; ch. 3, f. 117 *b*; ch. 4, f. 122 *a*; ch. 5, f. 136 *b*.

9. Fifth discourse in 7 chapters, f. 142 *a*:

𐤀𐤓𐤌𐤍 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏

See Payne Smith's *Catal.*, col. 590. Chap. 1, f. 142 *a*; ch. 2, f. 146 *b*; ch. 3, f. 148 *a*; ch. 4, f. 148 *b*; ch. 5, f. 150 *a*; ch. 6, part 1, f. 151 *b*; part 2, f. 160 *b*; part 3, f. 167 *a*; part 4, f. 169 *a*; part 5, f. 171 *a*; ch. 7, f. 173 *a*.

10. Sixth discourse in 7 chapters, f. 176 *a*:

𐤀𐤓𐤌𐤍 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏
 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏

F. 142 *a*:

חֲזַבְהּ וְזֶה כֹּהֵן מִבְּנֵי אֵלֶּיךָ וְכֹהֵן מִבְּנֵי
 אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ :

On f. 220 *a* are recorded the names of two owners, יְהוֹנָתָן and the deacon בְּהֵנָם (Behnām), sons of the priest Ḳāshō' :

אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ
 אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ
 אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ
 אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ .

Subsequently the volume belonged to the deacon Ibrāhīm ibn Jurjis, f. 220 *a* :

מִבְּנֵי אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ (sic) וְכֹהֵן מִבְּנֵי אֵלֶּיךָ
 אֵלֶּיךָ וְכֹהֵן מִבְּנֵי אֵלֶּיךָ .

On the inside of the cover, at the beginning, is a curious engraving with the date 1679.

Add. 2001

Paper, about 5¼ in. by 3½; 173 leaves, some of which are much stained by water and otherwise injured. The quires, signed with letters, were originally 19 in number, of 10 leaves (except the last, which had only 6). Leaves are now wanting at the beginning and after ff. 3, 11, 19, and 169. There are 18 lines in each page. The writing is a small, regular, Jacobite sertā, except on ff. 1 *b*—3 *b*, where a sort of Eṣṭrangēlā is used. It is dated A. Gr. 1792 = A.D. 1481, and contains

I. The History of the blessed Virgin Mary in six books. Compare Wright's *Contributions to the Apocryphal Literature of*

the N.T.; the *Journal of Sacred Lit.*, 1865, vol. vi, p. 417, vol. vii, p. 129; and B. H. Cowper, *The Apocryphal Gospels* etc.

Book 1. Her Infancy and Youth, f. 1 *a*. Imperfect at the beginning and elsewhere.

Book 2. The Nativity of our Lord, f. 6 *b*:

ܡܚܘܢ ܕܠܙܝܥ ܕܠܐ ܗܘܐ ܒܢܝܢܐ ܕܡܝܢ ܕܡܝܢܐ.

Imperfect.

Book 3. The Flight into Egypt, and the Revelation made to the patriarch Theophilus regarding her coming thither and the house in which she and her Son dwelt on Mount Kuskam, f. 13 *b*:

ܡܚܘܢ ܕܠܘܠܐ: ܕܡܝܢܐ. ܡܚܘܢ ܕܠܘܠܐ ܕܡܝܢ ܕܡܝܢܐ.

ܡܚܘܢ ܕܠܘܠܐ ܕܡܝܢܐ ܡܚܘܢ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

ܡܚܘܢ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

ܡܚܘܢ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

Imperfect.

Book 4. The Youth and Education of our Lord Jesus Christ, f. 57 *a*:

ܡܚܘܢ ܕܠܘܠܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

ܡܚܘܢܐ.

Book 5. Of her Decease, and how the holy Apostles were present on the day of her death, both those of them that were alive and those that were dead, f. 65 *a*:

ܡܚܘܢ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

ܡܚܘܢ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ.

ܡܚܘܢܐ. ܡܚܘܢܐ ܕܡܝܢܐ ܕܡܝܢܐ (sic).

Book 6, *a*. Of her Departure from this world, f. 123 *a*:

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ
ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ.

b. Of her Departure to the life in Paradise, f. 143 *a*:

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ
ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ.

II. A discourse by Jacob of Sērūgh on the Decease or Obsequies of the Virgin Mary, f. 152 *a*:

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ
ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ
ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ.

See Brit. Mus. Add. 12,165, f. 333 *b* (*Catalogue*, p. 849).

III. A miracle wrought by the Blessed Virgin at Apamea, f. 160 *a*:

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ.

IV. A discourse by Mār Ephraim on Mary and Joseph and the Malice of the Jews, f. 163 *b*:

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ
ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ
ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ.

The colophon, f. 172 *b*, states that this manuscript was written in the year 1792 = A.D. 1481, at the convent of S. Mary

ܟܬܝܒ ܫܝܚܐ ܟܥܝܢܐ. ܫܘܒ ܫܝܚܐ ܟܥܝܢܐ ܟܬܝܒ
ܟܬܝܒܐ.

There are some attempts at ornament on ff. 122 *b*, 142 *a*, and 159 *b*.

After ff. 122 and 142 woodcuts have been inserted, but subsequently mutilated.

Add. 2002

Paper, about 8½ in. by 6¼; 85 leaves, the last of which is blank; 9 quires, 8 of 10 leaves and one of 5, signed with letters; 19 lines in a page. Written in a good, regular, Nestorian *sertā*, and dated A. Gr. 1981 = A.D. 1669 (watermark, 3 crescents). It contains

The History of Mār Hōrmizd the Persian, composed by Mār Simeon, the disciple of Mār Yōzādāk, f. 3 *b*:

ܟܬܝܒ ܫܝܚܐ ܟܥܝܢܐ ܟܬܝܒܐ ܟܬܝܒܐ
ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ
ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ

The colophon, f. 84 *a*, states that this volume was written by one 'Abhd-īshō' for the convent of Mār Hōrmizd, in the year above mentioned, when Elias was catholic patriarch.

ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ
ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ ܟܬܝܒܐ
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.. مری هادا الكتاب برهيم ابن صاحب ناصر الدين ابن
 رحم الدين الصاحبى رحمه الله تعالى ورحمه (sic) من رحم عليه
 وعلى جميع اموات المؤمنين امين

that is,

اشترى هذا الكتاب ابرهيم ابن صاحب ناصر الدين ابن
 نجم الدين الصاحبى رحمه الله تعالى ورحم من ترحم عليه
 وعلى جميع اموات المؤمنين آمين

Add. 2004

Paper, about $6\frac{3}{4}$ in. by $4\frac{3}{8}$; 97 leaves; quires of 10 leaves (except 1, which has only 7), signed with letters (the signatures | and ٢ are misplaced, and a fresh series begins at f. 68). The first part, ff. 1—67, is in double columns, the remainder in single columns, of 19 lines. The writing is a small, inelegant Jacobite sertā. This manuscript is written on European paper (watermark, a crown with a cluster of grapes pendant from it), and dated A.D. 1703. It contains:—

I. A work of Barhebraeus entitled *Kēthābhā dha-Sēwādh Sophia* or 'the Book of the Speech of Wisdom' (see *B.O.* ii. 269; Renan, *De Philosophia Peripat. ap. Syros*, p. 65); a compendium of logic, physics and theology, Syriac with an Arabic translation (written in *Kārshūnī* or Syriac characters, except on ff. 11 a, 16 b, and 34), f. 1 b:

حَلَا بِهَهُ هَهْصَا مَهْ هَهْمَا دَا حَفْ مَكْب مَكْب مَكْب مَكْب
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It is divided as follows.

1. Introduction, f. 1 b :

مذہبنا انہ ظاہر کتب . ہجے فلا زہد فریبہ
 مفسر . پنڈیا زہد ہجے فلا قصہ . ہلکے مکتبہ ہجے
 ہجے فلا ہتسہ (sic) ہتسہ . جہا نے اتہ مکتبہ ہجے
 مکتبہ ہجے . ہا ہجے مکتبہ ہجے مکتبہ ہجے . مکتبہ ہجے
 اتہ ہجے ہجے . ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے
 مکتبہ ہجے .

In Arabic :

لذاتہ کتبہ کتبہ ہجے آہجے . ہجے ہجے ہجے ہجے
 زہد ہجے ہجے ہجے . ہجے ہجے ہجے ہجے ہجے ہجے .
 ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے
 کتبہ ہجے ہجے ہجے . ہجے ہجے ہجے ہجے ہجے ہجے .
 ہجے ہجے ہجے ہجے (sic) ہجے ہجے ہجے ہجے ہجے ہجے
 ہجے ہجے ہجے .

2. Chap. 1, on logic, f. 2 a :

ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے

3. Chap. 2, on physics, f. 20 a :

ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے
 ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے

4. Chap. 3, f. 35 b :

ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے
 ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے ہجے

ܘܥܠ ܕܠܝܚܬܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ

IV. A commentary on Al-Abhari's Isagoge by Shams ad-din Muḥammad ibn Ḥamzah al-Fanārī, f. 72 b :

ܘܥܠ ܕܠܝܚܬܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
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The colophon, f. 97 b, states that this volume was written in 1703, by a man from Amid, whose name has subsequently been erased, when in prison at Adana :

ܘܥܠ ܕܠܝܚܬܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ
 ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ ܕܐܘܠܘܢܐ

The deacon Elias, nephew of the matrān George, the son of Ḥannā, the son of Cyriacus, has recorded his name as owner on f. 1 a, in Kārshūnī and Arabic.

ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ
 ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ
 ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ

صاحب هذا الكتاب شماس ايليا ابن اخو مطران كوركيس

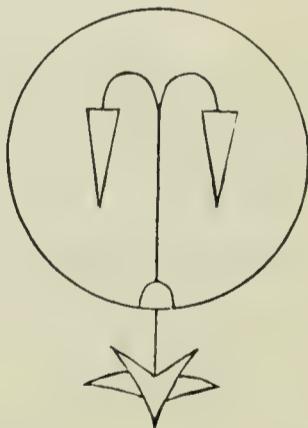
ابن حنه ابن قرياقس حرر في كانون سنه ^{٠٠٤١٥} (sic) امين

Another owner named Paul has scribbled his name at the foot of f. 97 b :

ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ
 ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ ܘܢܝܬܐ

Add. 2005

Paper, about $7\frac{7}{8}$ in. by 6; 39 leaves, numbered at the foot of the recto with Syriac letters; four quires (unsigned), three of 10 leaves and one of 9; 23 lines in a page. Written in a good, regular, Jacobite sertā, and dated A. Gr. 1870 = A.D. 1579. The paper is of European manufacture. Watermark



It contains :—

Works of Barhebraeus, viz.

I. The *Kēthābhā dhē-Bhābhāthā* or 'Book of the Pupils of the Eyes,' a compendium of the Aristotelian logic (see *B.O.* ii. 269, Renan, *De Philosophia Peripat. ap. Syros*, p. 65), f. 1 b :

ܘܠܗܘܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
 ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
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 ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
 ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ

1. Discourse 1, of the Six Days of Creation, f. 1 b :

ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
 ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ

2. Discourse 2, of Theology, f. 26 b :

ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
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3. Discourse 3, of the Incarnation of God the Word, f. 35 a :

ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
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4. Discourse 4, of the Angels, f. 46 a :

ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ

5. Discourse 5, of the Evil Spirits, f. 51 a :

ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ
 ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ

6. Discourse 6, of the Soul, f. 54 a :

ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ

ܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ
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 ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ

2. First basis, of Knowledge simply, f. 9 b :

ܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ
 ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ

3. Second basis, of the Nature of the Universe, f. 13 b :

ܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ
 ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ

Map of the world as known to Barhebraeus, f. 30 a.

4. Third basis, of Theology, f. 45 a :

ܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ
 ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ

5. Fourth basis, of the Incarnation of God the Word, f. 72 b :

ܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ
 ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ

6. Fifth basis, of the Knowledge of the heavenly Beings, that is the Angels in their different classes, f. 108 a :

ܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ
 ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ ܕܘܥܘܕܢܐ

כאן נאמר כי כל המצוות אשר צוה ה' את ישראל לעשות לא יעשה

בארץ מצרים. וכל המצוות אשר צוה ה' את ישראל לעשות לא יעשה

I. The Old Testament.

1. The Pentateuch, viz. Genesis, f. 2 *a*; Exodus, f. 25 *a*; Leviticus, f. 37 *b*; Numbers, f. 43 *a*; Deuteronomy, f. 51 *a*.

2. The *Bēth Mautēbhē*; viz. Joshua, f. 59 *b*; Judges, f. 63 *a*, 1 Samuel, f. 68 *a*; 2 Samuel, f. 73 *b*; Psalms, f. 80 *b*; 2nd book, f. 101 *a*; 3rd book, f. 116 *a*; 4th book, f. 123 *a*; 5th book, f. 129 *b*; Kings, f. 142 *b*; Proverbs, f. 159 *b*; Jesus the son of Sirach, f. 165 *a*; Koheleth, f. 168 *b*; the Song of Songs, f. 170 *b*; Wisdom, f. 173 *b*; Ruth, f. 174 *b*; Susanna, f. 175 *a*; Job, f. 175 *b*.

3. The Prophets; viz. Isaiah, f. 180 *b*; the twelve minor Prophets, f. 190 *b* (Hosea, f. 190 *b*; Joel, f. 192 *b*; Amos, f. 193 *b*; Obadiah, f. 194 *b*; Jonah, *ibid.*; Micah, f. 195 *a*; Nahum, f. 196 *a*; Habakkuk, f. 196 *b*; Zephaniah, f. 197 *b*; Haggai, *ibid.*; Zechariah, f. 198 *a*; Malachi, f. 200 *b*); Jeremiah, f. 201 *a*; Ezekiel, f. 206 *a*; Daniel, f. 212 *a* (Bel, f. 217 *a*; the Dragon, f. 217 *b*).

II. The New Testament.

1. The Gospels; viz. S. Matthew, f. 220 *a*; S. Mark, f. 250 *b*; S. Luke, f. 257 *b*; S. John, f. 277 *a*.

2. The Acts of the Apostles, f. 287 *a*; with the three Catholic Epistles, viz. S. James, f. 295 *b*; S. Peter, f. 297 *a*; S. John, f. 297 *b*.

3. The Pauline Epistles; viz. Romans, f. 298 *a*; 1 Corinthians, f. 302 *b*; 2 Corinthians, f. 307 *b*; Galatians, f. 309 *b*; Ephesians, f. 311 *a*; Philippians, f. 312 *a*; Colossians, f. 313 *a*; 1 Thessalonians, f. 313 *b*; 2 Thessalonians, f. 314 *b*; 1 Timothy, *ibid.*; 2 Timothy, f. 316 *a*; Titus, f. 317 *a*; Philemon, *ibid.*; Hebrews, f. 317 *b*.

Subscription, f. 319 *b*:

והכל אשר נאמר בזה הספר הוא נאמן ונכון ונכון

אבאלא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא

On f. 1 *a* is a table connected with the calendar, constructed by the priest Mark, of the village of Bā-khudaida near Mosul,

דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא

Add. 2010

Paper, about 12 $\frac{3}{8}$ in. by 8 $\frac{5}{8}$; 222 leaves, of which ff. 1, 221 and 222 are blank; 23 quires (signed with letters) of 10 leaves, except the first, which has 9, and the last, which has only 3; 24 lines in a page, except ff. 214 *b*—220 *a*, where the number varies from 26 to 40. The writing is a good, regular, Jacobite *sertā*. The volume is dated A. Gr. 2061 = A.D. 1750; ff. 1—9 are a later supply. It contains:—

The *Kēthābhā dhē-Ṣemhē* or larger Syriac Grammar, of Bar-hebraeus, f. 2 *b*:

דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא
 דאבא דאבא דאבא דאבא דאבא דאבא דאבא

אֲהַנְּיָא מִיְיָדֵינָא. אִנְי מִכְּיָב לִשְׁנֵיב לִזְנֵי הַסְּדָא
 לְמַחְבָּא. הַנְּיִילָא הַכְּדָא חֲתִימֵינֵי לֵאלֵּוּ וְעַמְלָא. חֲפִינָא
 חֲבָלָא. חֲבָלָא אִיבָא לִבְרֵי אִסְרָא אִבָּא. הַפֿ.

See *B.O.* ii. 307, no. 10, and Martin's edition in his *Œuvres grammaticales d'Abou 'l-Faradj dit Bar Hebreus*, tome 1, Paris, 1872. The subscription, f. 204 *b*, tells us that the MS. was written by the deacon Isaac, son of the *Khūrī* Ḥannā, whose mother's name was Mārān (compare f. 218 *b*), in the year above mentioned, when Ignatius or George was patriarch:

אֲהַנְּיָא הַפֿ מִכְּיָב לִשְׁנֵיב לִזְנֵי הַסְּדָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא

At the end are added these three pieces :

1. A discourse in riming couplets of twelve syllables by Barhebraeus *on Perfection, treated philosophically* (see *B.O.* ii. 308, no. 12), f. 205 *a*:

מִיְיָדֵינָא אֲהַנְּיָא. בְּלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא
 חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא חֲבָלָא

It was composed at Baghdādh in the year 1588 = A.D. 1277, and has been edited by Augustinus Scebābī in *Gregorii Bar-Hebraei Carmina* (Rome, 1877), pp. 1—35. The last two lines of Scebābī's text are not found in this manuscript.

2. A discourse in rimed stanzas of four lines by Bar-hebraeus *on the Divine Wisdom* (see *B.O.* ii. 308, no. 12), beginning, f. 214 *b* :

مَازِنَا دَلَا رَحْمَتَا اَلْحَسَنَاتَا . اَلْمَلِكُ كَسِبَ مَلِكَا
 هَتَكَلْمَهَوَا : هَيَّيَا صَدِّقَاتَا لَلْبَابَا بِفِي سَوَا لَعْبَلَا
 اِبْرَاهِيمَا : نَاا صَبْرَكَاتَا هَاتِي تَحْسَبَاتَا هَيَاا بِرَاهِيمَا : هَوَا .

The metre is dodecasyllabic. It has been edited by Gabriel Sionita, *Veteris philosophi Syri de sapientia divina poema aenigmaticum*, Paris, 1638; and Joannes Notayn Darauni, *Carmen de divina sapientia, auctore . . . Bar-Hebraeo*, Rome, 1880.

3. A poem in seven-syllable metre, entitled "the ninth discourse on the human passions, in the form of a dialogue between the Body and the Soul." Each stanza has four lines. Beginning, f. 218 *b* :

مَازِنَا دَلَا دَقَا اِنْقَابَا مَلِكَا هِنَزَهَا هَيَاا هَوَا .
 هَذَا هَيَّيْتَكُمَا مَعْلَمَتَا دَاكَا بِصَبْرَتَا اَلْوَلَا دَنْعَا
 لَدَا . صَبْرَا بِمَلِكَا اَهْبَرَا : لَحَا وَفَطَا دَلْجَبَا هَوَا :
 بَتَهَا لَهَيَاا هَلْهَوَا . هَتِيَا خِرْمَلَا فَرَهَوَا : زَانِيَا
 دَمَكَا نَبَا لَبِيَا : هَوَا . اَفْنَا هَوَا مَكَا اِلَاا : صَبْرَتَا
 هَوَقَتَا . هَجِيَاا يَتِيَا لَب جَقِيَلَا : بِفَتِيَا هَلْهَبَا
 مَلَا : هَيَا . اَهْتَا هَيَاا دَلَا نِيَا : دَانِيَا لَصَبْرَتَا
 هَلَا هَيَا . خِرْمَلَا هَبْرَتِيَا مَكَلَا : اَلْبَا اَهْوَلَا
 لَب دَانِيَا : هَوَا . خَا بِيَهَا لَدُنْ صَبْرَتَا : هَوَا
 قَتْنَا دَلْجَا . هَوَا لَب دَمَكَا فَا تَقَا : قَرْنَا لَب

beginning, f. 65 *a* :

לא חתן סקננה | מהתעלה | בְּחֵלְמָא אִבְלָא . חֲמִילָא
 חסוּ לְזַבְיָא . לְזַבְיָא מְסַבְבָּא . חֲמִילָא אִבְ חֲמִילָא
 חֲמִילָא חֲמִילָא אִבְ זַבְיָא .. חֲמִילָא .

Imperfect at the end.

14. *المحصورات الاربعة* an Arabic rendering of no. 10, f. 65 *a*.

15. The same extract from Isaac (of Antioch) as no. 13, but complete at the end. It is repeated on f. 66 *a*.

16. Various definitions and divisions, f. 65 *b*; repeated on f. 66 *a*.

17. A riddle in twelve-syllable metre, f. 65 *b* :

חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא
 חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא
 חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא .

Repeated on f. 66 *a*.

18. A prayer to Christ, f. 65 *b*, repeated on f. 66 *a* :

חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא
 חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא .

19. The letter \aleph as a symbol of the Trinity, f. 65 *b*; repeated on f. 66 *a*.

20. Verses in seven-syllable metre, חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא, f. 67 *b*, written by a later hand :

חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא חֲמִילָא .

מעשה מלא. לזניא בן אבנא שהניבא זמלא בשעניא
 בחסדיה מנפלאה. ללילא לזכר שפס בשא
 זשיניא בשא מביאנא לרעבינא זכרא מלס דלא בנר
 מלכא ממלכא מלכא. סכנינא ללילא בוס מלאמנ
 בנניא זמנא מרעא. סזכנינא לזכר בנר
 בנניא זמנא מרעא מרעא מרעא מרעא מרעא
 מרעא: ארבעה עשר עשר עשר עשר עשר.

2. Chap. 1, of the training of the body in the convent, f. 4 b:

מהאן מרעא מרעא מרעא מרעא מרעא מרעא
 מרעא מרעא מרעא מרעא מרעא מרעא.

3. Chap. 2, of the training of the soul, f. 17 b:

מהאן לזניא מרעא מרעא מרעא מרעא מרעא
 מרעא מרעא מרעא מרעא מרעא מרעא.

4. Chap. 3, of the Spiritual Rest of the Perfect, f. 42 b:

מהאן ללילא מרעא מרעא מרעא מרעא מרעא
 מרעא מרעא מרעא מרעא מרעא מרעא.

5. Chap. 4, Sketch of the author's mental and spiritual progress, with 100 maxims, f. 53 a:

מהאן זכנינא לזכר בנר בנר בנר בנר בנר
 מרעא מרעא מרעא מרעא מרעא מרעא
 מרעא מרעא מרעא מרעא מרעא מרעא.

חַיִּימָא דְּמַרְתָּא. אַלְלִיחֵי זְוֵינָא מְלִיכָא מְלִיכָא
 מְלִיכָא מְלִיכָא. מְלִיכָא מְלִיכָא. מְלִיכָא.

Subscription, f. 76 b :

וְיִמְרָא מְלִיכָא מְלִיכָא (sic) מְלִיכָא מְלִיכָא
 דְּאִיִּרְמִיָּהוּ דְּלִמְלִיכָא אֲנִיִּסְז. מְלִיכָא מְלִיכָא מְלִיכָא
 אֲנִיִּסְז. מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא
 זְוֵינָא מְלִיכָא מְלִיכָא מְלִיכָא.

III. A large collection of Prayers for various occasions, f. 76 b :

חַיִּימָא דְּמַרְתָּא מְלִיכָא מְלִיכָא מְלִיכָא
 מְלִיכָא מְלִיכָא מְלִיכָא.

1. Prayer before the services of the canonical hours, f. 77 a :

מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא
 מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא.

2. Prayer of Gregory [of Cyprus], f. 77 a :

מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא
 מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא
 מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא.

Another prayer, f. 78 a.

3. Of Isaiah of Scete, f. 78 b :

מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא
 מְלִיכָא מְלִיכָא מְלִיכָא מְלִיכָא.

هو يسى بعصه طعيسا. اوم طمى الاكسا انا اعلاذ.
 ٥٠

7. Of Macarius of Alexandria, f. 99 b :

وكلمة انا طعيسه الاكسيسا بكلمة. مكن. اوم
 كى نسا نسا بكلمة. اومسز مكن صومسز بكلمة.
 ٥٠

8. Of Philoxenus of Mabbōgh, f. 100 b :

وكلمة بكلمة اومسسا بكلمة. مكن طعيسا بكلمة.
 مكن كلمه اومسسا. مكنسز كى طعيسا انا الاكسا. ٥٠

9. Prayer for any hour, f. 102 a :

وكلمة بنعسا لكلمة. كيز كى مكن بعصه. م
 مكنسز. ٥٠

10. Of John the dwarf, f. 102 b :

بمسة اومسز وكلمة بكلمة. مكن بعصه طعيسا م
 مكن. اومسز صومسز مكن ولا اولا. ٥٠

11. Of Isaiah of Scete, f. 102 b :

وكلمة انا اومسسا. مكن مكن (sic) اومسسا. اومسسا
 كى صومسز. ٥٠

12. Of Paul bishop of ⲡⲓⲛⲁⲓⲛⲉ, f. 103 a :

وكلمة مكن اومسسا مكنسز. مكنسز مكنسز
 مكنسز مكنسز. مكن مكنسز مكنسز مكنسز
 مكن مكنسز مكنسز مكنسز. ٥٠

22. Prayers of John the Monk and Seer ; viz. :

a. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰, f. 127 b.

b. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 (sic) 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰, f. 131 b.

23. Prayer of John Sābhā, f. 140 a :

𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰.
 𐌲𐌰𐌳𐌰.

24. Prayers of Jacob of Sērūgh ; viz. :

a. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰, f. 141 b.

b. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰. 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰
 𐌲𐌰𐌳𐌰, f. 142 b.

25. Prayer suitable for one who has sinned and repented,
 f. 143 a :

𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰.
 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰 𐌲𐌰𐌳𐌰.
 𐌲𐌰𐌳𐌰.

26. Prayers, f. 145 a :

ⲁⲟⲗ ⲉⲗⲁⲗⲁ. ⲁⲛⲟⲩⲉⲣ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ.
ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ.

27. Prayer of Ignatius, f. 150 a :

ⲁⲟⲗ ⲉⲗⲁⲗⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ.

28. Of S. Thomas the Apostle, f. 150 b :

ⲁⲟⲗⲁⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ.

See Wright's *Apocryphal Acts*, vol. i. p. 244, ii. p. 245.

29. Of Serapion, f. 154 b :

ⲁⲟⲗ ⲉⲗⲁⲗⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ.

Subscription, f. 157 a :

ⲛⲁⲛⲁ ⲉⲗⲁⲗⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ.

IV. Questions addressed by the Queen of Sheba to King Solomon, f. 157 b :

ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ
ⲛⲁⲛⲁ. ⲛⲁⲛⲁ ⲛⲁⲛⲁ. ⲛⲁⲛⲁ.

V. Question addressed by Mār Severus the patriarch to Jacob of Sērūgh, f. 158 *a*:

ܘܠܗܘܢ ܩܘܨܘܢܐ ܕܐܦܘܠܘܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

VI. Of the Celestial Hierarchy and their dwelling places, f. 158 *b*:

ܘܠܗܘܢ ܩܘܨܘܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

VII. Creeds; viz.:

a. Of Severus, patriarch of Antioch, f. 159 *a*:

ܘܠܗܘܢ ܩܘܨܘܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

b. Of Philoxenus of Mabbōgh, f. 165 *a*:

ܘܠܗܘܢ ܩܘܨܘܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

c. Of Barhebraeus, f. 167 *a*:

ܘܠܗܘܢ ܩܘܨܘܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

מאסמכנין באבא מוכינא מוכינא חביבא. לא לביבא
 חביבא. לא חביבא אביבא (sic) מוכינא חביבא
 חביבא. חביבא.

VIII. On the oneness of the Body of the Messiah, f. 170 b:

למאן פריא בדחיב לאנא אכחבא דחביבא דלא ספרבא
 דחביבא דחביבא. חביבא דחביבא דחביבא דחביבא.
 חביבא דחביבא דחביבא דחביבא. חביבא דחביבא
 דחביבא דחביבא. דחביבא דחביבא. אלא חביבא דחביבא
 חביבא. חביבא.

IX. Sayings of the Philosophers, f. 172 b: פתחא

דחביבא; viz.

Plato, f. 172 b,

חביבא דחביבא. חביבא דחביבא דחביבא דחביבא
 חביבא. חביבא.

Theophrastus, f. 173 a,

למאן פריא דחביבא דחביבא דחביבא. חביבא
 דחביבא דחביבא. אלא חביבא דחביבא (sic) חביבא
 דחביבא. חביבא.

Demosthenes, f. 173 a,

דחביבא דחביבא דחביבא דחביבא דחביבא
 חביבא דחביבא דחביבא דחביבא. חביבא.

Milesius (?), f. 175 b,

מלכיהו (sic) אפי. פליב מלכ אבא חלא חלא מלכיהו.
 בזמלכיהו הללנ חתנעא. חענזא (sic) דאחזא סללולא
 דפולא. ח דזב חבא מלכיהו דנפא. ספ.

Gorgias, f. 176 a,

לעזרעא אפי. פוזא דנפא סנא. דמכא דחייא
 סנא. אבא דלא מלכיהו דנפא מלכיהו. דחמלכיהו מלכיהו
 לנזעלסא. חלא (sic) חענזא חענזא אפי: חענזא
 סא מלכיהו דנפא חענזא סא. ספ.

Pericles, f. 176 b,

חענזא אפי. סנא מלכיהו חלא חענזא
 דנפא. מלכיהו סא סמכיהו דחייא חענזא. ספ.

Theodore, f. 177 a,

לנזעלסא אפי. חלא חענזא חענזא דחייא
 חענזא. חענזא חענזא חענזא. ספ.

X. Sayings of the Egyptian Fathers, f. 177 a:

לנזעלסא חענזא חענזא דחייא חענזא. ספ
 חענזא חענזא חענזא חענזא חענזא. ספ
 חענזא חענזא חענזא חענזא חענזא.
 חענזא חענזא חענזא חענזא חענזא.
 ספ.

XI. Extracts from John Climacos of Mount Sinai, f. 178 *a* :

ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܐܘܪܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ (sic) ܐܘܬܘܪܐ

XII. Further extracts from the Egyptian Fathers, f. 185 *b* :

ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

XIII. Extract from S. Thomas the Apostle, f. 187 *a* :

ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Add. 2013

Paper, about 12½ in. by 8½; 205 leaves; 21 quires, signed with letters, of 10 leaves, except ܩ (9 leaves), ܨ (8), and ܗ (7); 26 lines in a page. Written in a good, regular, Nestorian *sertā*, and dated A. Gr. 2045 = A.D. 1734. This manuscript contains

A collection of grammatical tracts, compiled by John bar Zū'bi (see f. 199 *a*); namely:—

1. The Grammar of Elias of Nišibis, f. 2 *b* :

ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܐܘܬܘܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

2. Verbal paradigms with Arabic glosses, f. 56 b :

ܘܥܝܠܐ ܐܘܬܐ ܥܘܘܢܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ

3. The Dominical Feasts and the Feasts of the Martyrs for the whole year, as arranged by Jacob of Edessa, f. 60 b :

ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ

Imperfect at the end, concluding with Nīsān, f. 61 b.

4. The ten commandments, f. 62 a ; the seven commandments of the Church, *ibid.* ; the six sins opposed to the Holy Spirit, *ibid.* ; the seven mysteries or sacraments of the Church, *ibid.*, and similar items ; short prayers for different occasions, f. 63 b ; all *Kārshūnī*.

The four following pieces are in Syriac with an Arabic translation (*Kārshūnī*) in parallel columns.

5. The Lord's Prayer, f. 67 a :

ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ

6. The Nicene Creed, f. 67 a :

ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ

7. The Song of the Angels on the Day of our Lord's Nativity, completed by S. Athanasius, f. 68 *a*:

ܠܥܒܕܘܬܐ ܕܩܠܘܬܐ ܕܥܘܠܐ ܕܡܠܟܐ ܕܡܝܢ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

8. The Song of the Angels at the Burial of our Lord, completed by the Fathers, f. 69 *b*:

ܠܥܒܕܘܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

9. Prayers in Syriac for the canonical hours, f. 70 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

(*a*) Morning prayer by Philoxenus, f. 70 *a*:

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

(*b*) A morning prayer to be used by monks, f. 70 *b*:

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

(*c*) There should have followed a Prayer by Philoxenus, but only the title is given, (*sic*) ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ, and the MS. ends abruptly, f. 72 *a*.

On f. 57 *b* the letter א ends with ❖ קָדָם אֲדָם ❖ קָדָם אֲדָם, and then begins a new but short series:

קָדָם אֲדָם קָדָם אֲדָם ❖ קָדָם אֲדָם ❖ קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם ❖ קָדָם אֲדָם ❖ קָדָם אֲדָם

This ends on f. 60 *b* with

קָדָם אֲדָם קָדָם אֲדָם.

Next come excerpts of a different kind, f. 61 *a*:

קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם.

They are explanations of foreign words, mostly Greek; e.g.

קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם
 קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם קָדָם אֲדָם

Imperfect at the end, terminating with קָדָם אֲדָם ❖ קָדָם אֲדָם, f. 67 *b*.

In the original wooden boards.



